



Catalogue  
OF THE  
Arabic and Persian Manuscripts  
IN THE  
KHUDA BAKHSI ORIENTAL PUBLIC LIBRARY  
AT  
PATNA

VOLUME XXVII  
(ARABIC MANUSCRIPTS)  
MISCELLANIES

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## PREFACE

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The present volume XXVII of the catalogue of the Oriental Public Library Bankipore better known as the Khuda Bakhsh Oriental Public Library Patna deals with the Arabic Miscellanies contained in the collection in the Library and is the third of the series comprising collection of Treatises on varied subjects by different authors bound together in one volume. This catalogue was originally prepared by the Cataloguer Moulvi Masud Alam Nadyi who resigned his office due to his ill health. In 1916 Moulvi S. M. Hashim Maududi succeeded Moulvi Masud Alam Nadyi. But he too after some months left the services of the Library. Moulvi Badr Ibn Azeem was appointed as Cataloguer in 1912 and worked in that capacity till his appointment as District Superintendent of Education Bhagalpur in 1954. Both Moulvi Maududi and Moulvi Azeem carefully examined and read the draft volume of this catalogue.

Moulvi Syed Athar Shere the present Cataloguer has corrected the proofs.

I would like to record my thanks to the Cataloguers who prepared the manuscript of the catalogue and to Moulvi Syed Athar Shere the present Cataloguer who corrected the proofs. The publication of this catalogue would not have been possible but for the energy and enthusiasm of the Honorary Secretary Shri Syed Aliyan Shere.

Among the older and rarer manuscripts in this collection the following deserve special notice —

- No 2809/II *Tauqif Al Faruqain Alâ Khulud Ahl Ad Dârain* by Zainaddin Mar'i bin Yusuf bin Abi Bakr (d 1073/1624) Written in the eleventh century A H.
- No 2810/I *Al Maqâmat Al Abbâsiyah* by Zainaddin (Badraddin) Abdarrahîm bin Abdarrahman bin Ahmad al Abbâsi al Qahiri (d 963/1555) Written in the later part of the eleventh century. A rare and unique work.
- No 2813/I *Adab Al Fikr Al Mu'rib An Tafadul As Samar* by Shaban bin Salim bin Uzman ar Rumi as San'ani (d 1149/1736) Written in the middle of the thirteenth century A H.
- No 2815/XXVII A rare copy of *Hikb Al Ta'fiyat wa al Falah fi 'awd As Salâh* by Badraddin Muhammad bin Umar al Adili (d 970/1562) Written in the twelfth century A H.
- No 2819/II A copy of *Harayah* by Afifaddin Abdallah bin Abdarrahman bin Abi Bakr Bafadl (d 918/1512) Rare and unique.
- No 2819/V A copy of *Sharh Umm Al Brahîn* by Muhammad bin Mansur Al Hudhudi. Written in the twelfth century A H. An important work.

- No 2821/II A copy of *Kitāb ma Ittafaqa Lafzuhū wa Ilhtalafa Ma'nāhu* by Abu'l 'Abbās Muhammad bin Yazīd as Ṣumālī al-Azdī Al Basrī (d 285/898) A rare, old and unique copy
- No 2822/I A copy of *Manzumāt fī 'Ilm al-Angām* by Aḥ-Shaikh Shamsaddīn as-Saidāmī (d before 969 A H ) Written in the tenth century A H A rare work on the science of music
- No 2823/III A copy of *Dāmīyat al-Mubtadi'īn wa Nāsūt al-Muhtadīn* by Husāmaddīn Husayn bin 'Alī bin Hajjāj bin 'Alī as-Signāqī (d 711 or 714 A H ) Written in 693 A H
- No 2824/II A copy of *Sharḥ Abṡāt Ad-Dimā'* by 'Abdalmalik bin Jamāl-addīn al-'Isāmī (d 1037/1627) Written in 1026 A H
- No 2824/III A copy of *Risālat Ahl Maklāh* by Taqīaddīn 'Alī bin 'Abdalkā'fī as-Subkī (d 756/1355) Written in the twelfth century Rare and unique
- No 2824/IV A copy of *Sharḥ Abṡāt Ad-Dimā'* by 'Alī bin Abī Bakr bin 'Umar bin Ahmad (d 1072/1661-2) Written in 1075 A H A valuable and rare copy
- No 2824/V A copy of *Al-Muqaddimah fī Salāt Az-Zuhī Ba'd Al-Jūmu'ah* by Nūraddīn Abu'd-Diyā' 'Alī bin 'Alī ash-Shabrāmallīsī (d 1087/1676) Written in 1125 A H
- No 2824/VII A copy of *Al-Jawābāt 'an As'īlat* by 'Umar bin 'Abdarrahīm al-Basrī al-Husaynī ash-Shāfi'ī al-Makkī (d 1037/1627) Written before 1039 A H Very rare and unique
- No 2824/XVII A copy of *Sharḥ Munāẓāt Ash-Shādīlī* by Ahmad bin Ahmad bin Muhammad bin 'Īsā bin Zaynūq al-Burnusī al-Fāsi (d 899/1493) Written in the eleventh century A H Very rare and unique

I take this opportunity of mentioning the valuable assistance which has been rendered to me in the publication of this volume of the catalogue by Shri S A Shere, Honorary Secretary of the Library

S V SOHONI

Commissioner, Patna Division

and Chairman, Managing Committee,

Khuda Bakhsh Oriental Public Library, Patna

PATNA,

October 17, 1960

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# ARABIC MANUSCRIPTS

H L No 2582

No 2806

Fol 78 lines 15-25 size 6 × 4½ 7½ × 5½

## Al-Majmuah

This Majmuah contains 11 treatises and extracts from some important works on different subjects by different authors

Fol 1-9

### I

## رساله في حكم الصابون

### Risālah-fī-Hukum As-Ṣabun

A very rare copy of a treatise on theological aspects of soaps (sabun) prepared by various material ingredients which are impure or partly pure and partly impure

Beginning thus

الحمد لله المبدع عن الاله و النعمان  
الى الله العلي محمد بن الحسيني قد سألني طهرت الله تعالى  
عن حكم الصابون المصنوع من الدهن النجس وها انا مود عليك موجه  
الملك رساله مطهره عن دنس الانواع  
الله اعلم \*

The work consists of a preface (Muquaddamah) three chapters and one conclusion.

Fol 2\* الحمد لله في بيان النجاسة هل يطهر بالاستحالة او لا يطهر في  
هذه الحالة \*

Fol 3 " من الاول في حكم الصابون المطبوخ بالماء الطاهر مع كون  
دعته نجسا \*



Fol 6. العمل الثاني في حكم الصائون المطبوح بالماء الحار مع كون  
دمه طامراً \*

Fol 7' العمل الثالث في حكم الصائون الطاهر بعد التبريد بالماء الحار

Fol 9 العاشر في بيان الصلة لتطهير الصائون المتأخر من الحج

Author Radiaddin Mohamed-bin-Ibrahim-bin Yausuf bin Abdurrahman bin Al-Hasan Al-Halabi ar-rabai al-Tadifi al-Hanafi al-Quadri, commonly called Ibn Al-Hanbali

وصى الدين محمد بن ابراهيم بن يوسف ، بن عبد الرحمن بن الحسن الكلبى الربعى الثانى فى الحكمى النادرى المشهور بابن الكلبى الكلبى \*

He was born at Halab (Aleppo) in 908/1502-3 and died on 13th Jumada-Al-Awal, 971/30-12-1563 He was a prominent scholar of his age, well-versed in 'History', Mathematics and other subjects Brock, II, 368, and Suppl enumerates in all 29 works by him Al-Tānukhī (Mujallat al-Majma al Ibn Arabī, XVI, 8566) gives a list of 54 works of him For particulars of his life and works see Dastur al-Ilm

Ha'm an-Nubato, VI, 59-68, Al-Tānukhī, loc cit, fol 40, Brock, loc cit

No other copy seems to have been mentioned Written in cursive Naskh, undated Apparently eleventh century A H, worm-eaten, damaged, recently repaired The folios are misplaced, and re arranged as follows 1, 6, 8, 2, 3, 4, 5, 7, 9 Neither in Haj kh nor in Brock

Fol 10<sup>a</sup>-13<sup>b</sup>

## II

### مقدمة فى الملواة

### Muquaddamah-fi-Aṣ-Ṣalat

A considerably old copy of Muquaddamah-fi-As-Salat or Matalib Al-Musallī or Khulasa حلاصة see Lib Cat, XIX, n, 1734-5 The authorship of the treatise is disputed See for further details Lib Cat, loc cit, and Brock, II, 198, Suppl, II, 269

For editions see Sarkis, 1580-81

Written in Naskh, dated Monday, the 22nd Rajab, 1075 H, 9-1-1665

The colophon of the scribe runs thus (fol 13')

”تم الكتاب بعون الملاء، الوهاب ليلا الاذنين نائى يوم من شهر  
رجب، المرجح، من شهر سنة ١٠٢٥ خمس و”بعين بعد الاله، على يد العقير  
الحقير .. “ \*

The scribe's name is illegible Fol 14 is blank

Fol 14-18

### III

زهر العرس في تكريم النبي

#### Zahar ul Arish fī Tahrīm Al-Hashish

A short treatise dealing with Hashish (intoxicating extracts of hemp) its *hurmah* (حرمة e g being forbidden) and harmful effects thereof

By Badruddin Abu Abdallah Mohammad bin Bahadur bin Abdallah at Turki az zarkashi

بد الدين ابو عبد الله محمد بن بهادر بن عبد الله التركي الزركشى \*

of the eighth century A H He died on Sunday the 3rd Rajab 794/27 5 1392 Some accounts of his life and works are given in Lib Cat V 1 No 158 See also Husn al muhadarah I 248 Brock Suppl II 108 Sarkis 968

#### Beginning

بسم الله الرحمن الرحيم وهـ - دى  
انا بعد هذه فصول في الكلام  
على النبي صلى الله عليه واله  
\* اوصى الحال شرحها \*

Neither the author's name nor the title appears anywhere in MS The work has been described fully in Berlin 5486 However the beginning of the present manuscript differs slightly from that mentioned in loc cit and Haj Kh III 549 For the biography of author and his work see Ad Durer ul Kamimah Vol II fol 262 and Tabaqat ash shafi'iah by Qazi Shah bah

For other copies see Berlin loc cit Cairo in 639 and Gotha 2069/1

Written in ordinary Naskh Not dated Probably twelfth century A H

Fol 18-20

### IV

رساله في النسب

#### Resalat fi At-Tashabbuh

A short treatise dealing with Tashabbuh (نسخه) and declaring it as forbidden to imitate the followers of other religions in their manners, customs and mode of living The work is based on Hadis

## Beginning

الحمد لله الذى من علينا بالاسلام و نصرونا من العمى و هداونا من  
الضللال . . . من الاسماء على العوام الكاهلين اصمحلل اكثر ما كان عليه  
الاسماء . من تمسككم بالصراط المستقيم و مكابلتهم الددع اذا  
وقع ما هددنا بوحودة الرسول الكريم حيد ، يقول لتدعن سدن من كان فلكم  
حرو القدة القدة الحج \*

Neither the author's name nor the title appears anywhere in the MS. However, it appears from a careful study of the work that the author flourished not earlier than the eighth century A H as he refers to the seventh century in the following term (fol 19)

الترى ان العماتة الررفاء و الصغراء كانه ، حالاً لنا قبل اليوم فى عام  
سدعمائة فلما الرمهم ال لطان الحج \*

The following passage in the text (fol 20<sup>a</sup>)

” ومن الذئمة المصرى ما يدعله حملة بعلبى ، و النقاغ فى ايقاد البيران  
الحج “ \*

further leads us to presume that he belonged to Syria, but these are abstract reasonings

No other copy is known

Dated Thursday, the 11th Ramadan, 1041/22-3-1632 The scribe in the following colophon says that he transcribed the present MS for one Sheikh Abdal Karim (fol 20)

و كان الفراغ من نسخ هذه الورقات بجمار الخميس فى احد عشر من شهر  
رمضان المبارك ، من شهر سنة واحد و اربعين بعد الاله ، برسم سيدنا و مولانا  
الشيخ الامام . . . الحج عدد الكريم على يد هذا الفقير الحقير مصطفي  
بن عدد الحى و الحمد لله و مرة \*

Scribe مصطفي بن عدد الحى

Fol 21<sup>a</sup>-28

## V

قها ، محتلة

It comprises of miscellaneous quotations and fragments The chief features of it are as follows

(i) Fol 21<sup>a</sup>-22 bear a list of books on different subjects, beginning thus

ربيع الادرار للرمخى ، الكامل للممدود الحج \*

- (ii) Fol 22-23 consist of some miscellaneous verses and quotations  
 (iii) Fol 23-24 contain some verses on the refutation of the Mutazilah's theory of Khalk Af'al al Ibad (خال أفعال العباد) which holds that the man is the creator of his actions and liable for rewards and punishments accordingly. It is written by Badruddin Ibrahim bin Hasan

The verses open thus بدر الدين ابراهيم بن حسن

نام من انى في دله معكاف و يقول احمى للأوله معكاف

- (iv) Fol 24-27 contain description of peculiarities of some of the animals named Hayat al Haywan (حياة الحيوان) for copies of which see Lib Cat IV 118-120) of ad Damiri (d 808/1405 see Lib Cat loc cit and Brock Suppl II 171)

(v) Fol 28 contains a portion of some work on Mawaiz (مواظ) Written in Naskh Not dated Probably twelfth century A H

Fol 29-34

## VI

اب من احياء العلوم

### Muqtabesat min Ihya Al ulum

These are extracts from Ihya Al ulum of Al Gazzali (d 505/1111 see Lib Cat loc cit) forming a part of the seventh chapter (الباب السابع في الدواب) (and corresponds to pages 206-217 of first volume (Cairo edition 1278 A H)

Some pieces in the beginning (fol 29) could not be located

The MS does not bear any date nor the name of the compiler

Written in Naskh Not dated Probably twelfth century A H

Fol 35-46

## VII

الدقائق المحكمه في شرح المقدمة

### Ad-Daqaiq Al muhkamah fi sharah Al muqaddamah

An incomplete copy of Ad Daqaiq Al muhkamah (الدقائق المحكمه في شرح المقدمة) a commentary upon Al Muqaddamat Al Jazarīyah (المقدمة الجزرية) the well known metrical treatise on the correct pronunciation of Al Quran by Shamsaddin Ibn Al Jazari (d 833/1429 see Lib Cat XV 1015/2)

By Zaynaddin Abu yahya Zakariyah bin Muhammad Al Ansari (ابن الدني) (d 926/1520 see Lib Cat XIII 921)

The MS opens abruptly thus

للقارى الا يخطا احدهما بالاخر وتطل به صلوته وداله، نحو  
قوله تعالى فى سورة الم شرح ادعص طهره، الح \*

For other copies of the same and other particulars, see Lib Cat, XVIII, 1298-1300

Some folios are misplaced They are as follows 37, 38, 39, 40, 41, 35, 36, 42, 43, etc

The MS bears neither the name of author nor the title

Fol 45<sup>a</sup>-46<sup>a</sup> contain miscellaneous useful quotations relating to Al-Quran and various modes of its recitation

Written in Naskh Not dated Probably twelfth century A H

Fol 46<sup>a</sup>-61<sup>a</sup>

### VIII

قطعة من كتاب ، فى تاريخ مكة

### Qitat min Kitab-fi-Tarikh Makkah

The eighth chapter of a work on History of Mecca opening abruptly thus

الباب الثامن فى فصل اهل مكة واحترامهم و مرید شرفهم و اكرامهم وذكر  
شى من وصل قریش و اصحابه المعصرة الح \*

The MS does not bear any clue to the title nor the authorship of the work The latest authority quoted is Jalaladdin as-suyuti (d 911/1505) Hence we may presume that the authors of the present treatise flourished in or after the tenth century A H

Written in Arabian Naskh Not dated Probably eleventh century A H

Fol 62<sup>a</sup>-69<sup>a</sup>

### IX

Miscellaneous fragments and quotations from different works The main features are as follows

- (i) Fol 62<sup>a</sup>-65<sup>a</sup> Fragments from works of Ibn-Al-Arabi (d 638/1240)
- (ii) Fol 66<sup>a</sup> Some verses on the peculiarities of Arabic months
- (iii) Fol 67 Some verses in praise of the Prophet, ascribed to 'umar Al-Jinni, beginning thus

اشجاله، تستت شع، الحى، فانه، بهم ارق، ص

- (iv) Fol 68<sup>a</sup>-69<sup>a</sup> There are some pieces relating to Qadr ( قدر ) and the controversial points connected with it

Written in Arabian Naskh Not dated Probably eleventh century A H  
Fol 70<sup>a</sup>-71<sup>a</sup>

## X

## الأرجوزة الشعرية

## Al Arjuzat Ash Shiriayah

A versified tract on (السطرنج) beginning as follows

فصل في موضوع السطرنج و ما فيه و ما في ارضاعه من الحكم و  
هو عقل من كاد لا و حسان من عاين  
عدد الساء لاني من اعظم الداعي  
و الحج لا يولج في المصا في ادراك بالظن غير لاني

Author Ash Sharif Nizamaddin Abu yala Muhammad bin Muhammad bin Saleh bin Hamzah bin Isa bin Muhammad better known as Ibn Al Habbariyah المعروف بنظام الدين ابو العلي محمد بن محمد بن صالح بن حمزة a poet of great talent and repute whos death took place in the year 509/1115 For further particulars of his life see Lib Cat XXIII 263 and Brock Suppl I 447

Neither the title nor the name of the author is found in the present MS The above title is borrowed from Berlin 5497/1 for other copies see Berlin 5497/1 7632/2 Goth 1514 see also Brock I 252 and Suppl

Written in Naskh Not dated Probably eleventh century A H

Fol 71-78

## XI

Fol 71-78 Bear miscellaneous extract quotations The main features are as follows

Fol 71-77 Consist of moral precepts and anecdotes

Fol 77 Bears a gadwal (حدول) on Galib and Maghlub beginning thus

هذا كتاب رحمه الحكماء الاولون يستعمل على ذكر احوال العالم  
و المعلوم الخ \*

Fol 78 bears a versified chronogram on the death of Nuraddin az Zayyadi (d 1024/1015 cf Al Alam II 705) a prominent Shafai scholar of his time The verses containing the chronogram read thus

وعدت مصر الامام المكي  
الرباني الذي ولفصل في  
سبعي الروب بالعين  
و في هذا العصر في دا العين  
من وطب الملك ذو الدين  
ممد نوبى قلب في دايه

These verses are autograph of Muhammad bin Ahmad bin Sad Al-Kalshini as appears from this note تاريخ وفاة حصرة سيدنا و مولانا الامام الهام دور الدين والدين المشهور بالريادي راد الله تعالى في حياته و هو من نظم كان لعروف العقير الى الله العلى محمد بن سعد الكاشاني رضى الله عنه

Not dated Approximately eleventh century A H , the handwriting being identical with that of the preceding MS

H.L. No. 2537

No. 2807

Fol 159, lines 21, size 8" × 6", 7" × 4"

### Al-Majmuah

The present Majmuah consists of 14 treatises on different subjects by different authors

The manuscript is worm-eaten and rusty Recently repaired

Fol 1'-3

#### I

قطعة من كتاب لا يعرف ، اسمه

A fragment of unknown work, consisting of only a portion of the second chapter, opening thus

بسم الله الرحمن الرحيم در دستعين رب سیر الداب الثانی فی مسائل  
ابی دکر الصدیق رضی الله عنه عن علی رضی الله عنه قال رسول الله صلى الله  
عليه وسلم يا ابي انا دکر ان الله اعطاني الح . . . \*

The MS comes to an end abruptly thus (fol 3)

"..... فرأى رسول الله صلى الله عليه وسلم مستندراً فقال ايما احد  
ان تخبرنى او احداً ، فقال بل انا ، تخبرنى يا رسول الله فادأ ، انا  
بالاحبار وقال كاد ، ارواحى فى ولتمتى وكده ، انا . . . " \*

The title of the original work could not be traced Written in cursive Naskh Not dated Apparently thirteenth century A H , the handwriting being identical with that of MS No 2807/XIII below

Fol 4 -22

## II

## كتاب في الاحلاق

An incomplete copy of a work in ethics opening abruptly thus

الطاعة بالطاعة و البداي لا يدل بالدعوى الاصله الرحم موله تعالى ان  
اسكرلى و لو ادبلك الح \*

The MS contains the following chapters

Fol 4 <sup>a</sup>	باب الترويح
Fol 4	باب فصل الارامل
Fol 4 <sup>a</sup>	باب ذواب الجمعة
Fol 5	باب فصل الصدقة
Fol 5	باب فصل الام
Fol 6	باب فصل الولد
Fol 6	باب فصل السقاء
Fol 6	باب الفرص
Fol 7	باب فصل الصلوة والسلام
Fol 7	باب فصل العائس
Fol 8	باب فصل الحجاب
Fol 9	باب فصل الفقرا
Fol 9	باب ربح الرابى

Fol 10 -16 contain discussions on different subjects being arranged in separate chapters based on Hadis mainly relate to Salat (صلوة) Adab Al Qabr (عذاب القبر) and Al Qiyamah (القيامة)

Fol 16	باب الفقر
Fol 18	باب فصل بسم الله الرحمن الرحيم
Fol 19 <sup>a</sup>	باب من لا من سئل

At the end of the chapter some more Hadis are quoted relating to prayer and Taubah (توبه) and on other topics

The author then quotes the dream of one Afifuddin Abdullah Al Baghdadi According to it the person above named was taught by the Prophet in the dream a prayer which can afford to every Muslim deliverance from his sins whosoever reads it It is also followed by some other sermons based on Hadis

Neither the title of the book is given nor the name of the author is recorded anywhere The handwriting is identical with that of the preceding manuscript I have serious doubts whether both the treatises namely



قطعة لا يعرف اسمه (1) and كتاب في الاخلاق (2) in this Majmuah are two different treatises In my view both of them are one and the same and they are part of the same book beginning from chapter second dealing with مسائل ابى and ending on the chapter من شعبان رضى الله عنه and followed by some other Hadis Because from the beginning to the end it is based upon Hadis explaining the moral and social aspect of human life, showing the path which Muslims are instructed to follow by the Prophet However, it may be mentioned that Moulvi Masud Alam thinks that it is a separate book and so it is dealt as a separate treatise, but certainly both of them are closely knit together in style, in the method of treatment and the subject-matter, in the sense that the entire conclusions are based upon and drawn from the tradition, i e the Hadis

Fol 22<sup>a</sup>-24'

### III

#### قصة فاطمة

#### Qissah Fatimah

A short treatise on the virtues of Fatimah (d 11/632), the youngest and the most beloved daughter of the Prophet The work is based on Hadis

Beginning

قال ، سيدنا [سيدتنا] فاطمة الزهراء رضى الله عنها رحمة ، يوم  
من الايام الى الله ، ابى الح \*

and a part of it is given on folio 44-45 with the title قصة فاطمة مع على

The name of the author does not appear anywhere in the MS

No other copy is known Not dated

The handwriting is identical with that of MS No 2807/XIII below

Fol 24'-28<sup>a</sup>

### IV

#### شرح حال ابراهيم بن الادهم

#### Sharah Hāl Ibrāhīm bin Adhām

A brief account of the life of the famous saint Ibrāhīm bin Adhām (d between 262-267/875-880), describing his piety and renunciation of the world The work is full of moving verses on various events of his life

Beginning

مما لاح ، اعلام القبول لاهل الوصول و نسيم القرب و نسيم الله \*

The author is not known No other copy is recorded Not dated  
The handwriting is identical with that of MS No 2807/XIII below

Fol 28-32

V

فدايل على بن ابي طالب

## Fada'il Ali bin Abi Talib

A short treatise on the virtues of Ali bin Abi Talib (30/656-40/661)  
the Fourth Caliph

Beginning

عن جعفر بن محمد بن الدؤ عن ابيه عن حدة عن ابي احدها على قال  
خرج على من عند النبي صلى الله عليه وسلم وراى فاطمة فاعده الخ \*

Neither the author is known nor any other of the manuscript copy  
seems to have been recorded

Not dated the handwriting being identical with that of MS No  
2807/XIII below

Some folios have been misplaced in the course of binding

Fol 32-37

VI

قصه دن النون المصرى

## Qissat Dun Nun Almisri

The present MS is entitled قصة دن النون المصرى it should be read  
قصه دن النون according to Arabic Grammar

The present MS describes the meeting of the famous saint Dun Nun  
Almisri (d 245/860) and Al Mutawakkil Al Abbasî (232/847-247/861)  
the Tenth Caliph of Banî Abbas (the Abbasides). The main theme of this  
tractate is the moving sermon by a saint to the caliph in the form of an  
interesting anecdote

Beginning

كتاب حدة دن [sic] النون المصرى و هو حديث طريف موعظه  
حمده دن ا [sic] اهل البصرة ا ا [sic] ان الحكيم الموكل ابن باب  
بله الخ \*

The author is not known No other copy seems to have been  
recorded

Not dated The handwriting is identical with that of MS No  
2807/XIII below

Fol 37'-39'

## VII

قصة وفاة مريم بنت عمران

### Qiṣṣat wafat Maryam bint Imran

The present tractate deals with the virtues of Virgin Mary, the mother of Christ (Peace be on him), and narrates the story of her death and its effect upon her son. The work seems to have been based upon unreliable fables.

Beginning

الحمد لله الذي لا يبلع وصعه واصله . . . روى ان عيسى عليه السلام  
 و أمه صاوات الله عليهما \*

The author is not known. No other copy seems to have been recorded.

Not dated. The handwriting is identical with that of MS No 2807/XIII below.

Fol 39'-40'

## VIII

فضائل عثمان

### Faḍâil Uṣṣman

A short treatise on the virtues of Usman (24-35/644-65), the Third Caliph.

Beginning

عن عائشة رضى الله عنها قال: مكى رسول الله صل الله عليه وسلم  
 اربعة ايام لم يرق طعاما فلما كان آخر الاءار اتانا عثمان ابن عفان \*

The MS does not bear any title. The above title has been deduced from the contents of the work (fol 39-40). Neither the author is known nor any other copy seems to have been recorded.

Not dated. The handwriting is identical with that of MS No 2807/XIII below.

Fol 40'-45

## IX

قصة الجارية وقصص أخرى

### Qiṣṣat Al Jariyah wa Qiṣaṣ Ukhra

The present portion of the Majmuah contains some pathetic anecdotes, specially meant for those desirous of leading a good pious life.

The main features are as follows

Fol 40

قصه النجاة

It begins as follows

بسم الله بن مسعود رضى الله عنه قال كان في بني اسرائيل امرأة اسمها \*

Fol 41

A story having no title opening thus

حكاه عن نبي بن معمر قال بلغني انه كان حذر من بني اسرائيل اسمها \*

Fol 42

Another anecdote bearing no title beginning thus

قال بعض الحكماء كان في بني اسرائيل امرأة من الصالحات وكانت تعمل

الحكماء \*

Fol 42-45 consist of miscellaneous short anecdotes

The author is not known No other copy seems to have been recorded

Not dated The handwriting is identical with that of MS No 2807/XIII below

Fol 45-50<sup>b</sup>

X

نُبَادُ مُخْتَلَفٌ

### Nubad Mukhtalifah

The present MS consists of some useful chapters on different subjects such as Azan (اداء) Salat (صلوة) Amamah (امامة) etc

Beginning

بسم الله الرحمن الرحيم من صحتك حلف التحفة اشاده الله تعالى على

رسالتك \*

Neither the author's name nor other copy of the work is known

Not dated The handwriting is identical with that of MS No 2807/XIII below

Fol 51<sup>a</sup>-69<sup>b</sup>

XI

الاحكام الدينية

### Al-Ahkam Ad-Diniyah

A work on Kalam written in refutation of the Shuyh (شيخ) in general and the tribe Q: ilbash of his age in particular It was composed

in Maridīn (see Yāqūt's *Mujam Al Buldan*, No. 390) during the reign of the great Turkish emperor, Sulaiman the Magnificent (926-974/1520-1566)

See fol 51<sup>a</sup> and 52<sup>a</sup>

Beginning (fol 51<sup>a</sup>-52<sup>a</sup>)

انه من سليمان و انه نسم الله الرحمن الرحيم الحمد لله الذي جعل سلطانا  
صاحب القرآن .. .. السلطان ابن السلطان سلمان خان حاد الله ملكه .. ..  
..... و بعد هذا يقول [sic] خادم العقر الرباني حسين بن عبد الله  
الزيرواني لما اطلع على افعال هذه الطائفة و احوالها الخارجة عن طريق اهل  
السنة و الجماعة ..... الموسومة بقرائش و هو مشهور بين العلماء .....  
و هي اشد كفراً و بغاً ..... فالتفتا في بلدة ماردين و سميتها احكام  
[sic الاحكام] الدينية لادما واصلت بين اهل الدعة الحج \*

The author Husain bin Abdullah as-shirwani روى عن عبد الله الشيرواني The dates of his birth and death are not known It is, however, evident that he flourished in the tenth century A H, from the fact that he was a contemporary of Sulaiman the Magnificent (926-974/1520-1566) who flourished in the tenth century It is stated in De-Slane (Catalogue of the National Library, Paris), 1458, that he composed the present work in 947/1540 The present manuscript does not bear any date.

The work is divided into the following four chapters

- Fol 53<sup>a</sup> I الباب الاول في بيان احوال و افعال هذه الطائفة و اصلاحها  
و بيان فرصية هذه العروة الحج \*
- Fol 61<sup>a</sup> II الباب الثاني في بيان طريق دعاب سمرة حداوند كازآمد  
الله عليه الى هذه الطائفة المصلين و بيان طريق العدل \*
- Fol 62<sup>b</sup> III الباب الثالث في بيان احوال الملحد المفسد  
الذي ينادي باميل الملك ، بشاة و اتباعه و اعوانه و بيان  
اعتقاداتهم الحج \*
- Fol 64<sup>b</sup> IV الباب الرابع في بيان احوال و اقوال شيخ سيدرو و بيد من  
الى وجه صل و اصل الحج \*

Fol 67<sup>b</sup>-69<sup>b</sup> contain a chapter (باب) on the various sects in Islam and their peculiarities For other copies see De-Slane (Paris), loc cit, 2070, see also Brock (II, 3767), and Suppl

Written in Naskh Not dated Apparently beginning of the thirteenth century A H, the handwriting being identical with that of MS No 2807/XIII below

Fol 69<sup>b</sup>-72<sup>b</sup>

## XII

رسالة في دمه الملاهي

## Resalatun fi Damah-Almalahi

A short treatise on the refutation of those bad practices which have crept into the religion. It is mainly directed against the practice of Sama (سماع) and the use of musical instruments (مراهم) prevalent among the Sufis.

## Beginning

الحمد لله حمد السالكين وعلى الله على سيدنا محمد صلى الله و آله و آله  
 اجمعين اما بعد وهذه اوراق اخرجته من الكتب التي [sic] ذكرت اسماءهم بعد  
 ان سكوني [sic] احوالي من المبتدئين يعود لله من اعتقادهم و مداهم  
 العاطلة الذين لا يحرمون ما حرم الله من المسموعات المأكولات الخ \*

Neither the author nor the title is mentioned anywhere in the MS. The above descriptive title has been deduced from the contents of the treatise.

No other copy is known.

Not dated. The handwriting is identical with that of MS No 2807/XIII below.

Fol 72-80

## XIII

الالفاظ المعودة

## Al-Alfaz-An-Nabawiyyah

A short work consisting of the sayings of the Prophet on moral precepts of life and ethical values. They are 1200 in number (fol 77) and are divided into four (باب) chapters.

## Beginning

الحمد لله العادر العاهر العرد الحكيم العاطر الصمد الكريم ناب عنه  
 محمد صلى الله عليه وسلم بحوامع الكلم و بدائع الحكم اما بعد  
 فالالفاظ المعودة والاداب السريعة حلا لقلوب العارفين و شعاع لادواء الكالعين  
 الخ \*

The name of the author does not appear anywhere in the MS.

No other copy seems to have been recorded. Written in Naskh. The handwriting is quite identical with that of preceding MSS. Dated 1216/1801 2.

The following is the colophon of the scribe (fol. 80<sup>b</sup>)

تم هذا المجموع و قد صار ندوة العقيير الحقيير . . . . . الملا معروف بن  
الحاحي محمد بن عبد الله القطان الكوردي المصري في سنة مستعر [sic] بعد  
المائتين و الاله ، بعد الهجرة الح \*

Suggest that the present work and the preceding twelve treatises constitute the part of one Majmuah This is also strengthened by the handwriting and the arrangement of the treatises

Scribe الملا معروف بن الحاحي محمد بن عبد الله القطان

Fol 81<sup>a</sup> bears miscellaneous quotations

Fol 81'

#### XIV

### صلاح الارواح و الطريق الى دار العلاج

### Ṣalah Al Arwah wa Al-Tariq ila Dar-Al-Flah

A rare copy of a very useful and condensed work on ethics, dealing with the various aspects of a devout life The work has been fully described in Berlin, 8863

Beginning

الحمد لله الذي تعهد بالعقد و توحد بالعظمه و الكبرياء . . . . . اما  
بعد بهذا كتاب اتخذته موعظة لعمري و ارجو ان شاء الله دفعه يوم ربي . . . . .  
كتاب الترو للآخرة قال الله تعالى و ما تقدموا لانفسكم من حذر تحذوه عند الله  
الح \*

The authorship of the work in the Berlin copy (8863) is ascribed to Ibn-Al-Janzi (d 597/1200, see Lib Cat, V, 90, where the corresponding date is given as 1257, see also Brock, I, 502, and Suppl) but in the face of the internal evidence of the MS to the contrary it cannot be accepted The MS quotes (fol 100', 99<sup>b</sup>, etc) Al-Qurtubi (d 671/1272-3), Fakhr-addin-ar-Razi (d 606/1209) and other prominent scholars who flourished in later centuries Further the author of the present work writes in the following passage (fol 113<sup>b</sup>)

قال القوطي رحمه الله . . . . . و كان في اوائل السبع مائة و حسن في  
واحد السبع مائة \*

referring to Al-Qurtubi (d 671/1272-3) as a scholar of the seventh century A H, and further mentioning that he was in the later part of the ninth century In Berlin, 2747, a work (which seems to be the latter part of the MS) under the title Tadhkirat-tawwabin (تذكرة التوابين) and its authorship

is attributed to one Abul Fateh Muhammad bin Abdullah Al urdum. The beginning and the end of the above mentioned work (Berlin 2747) does not conform with our copy or with Berlin 8863 though the contents agree with the latter part of both. It must be noted that the above mentioned copy (Berlin 2747) is dated Pajab 933 (1527) that is very close to the period (the latter part of the ninth century A H) during which the author of the present MS was alive (cf fol 113<sup>b</sup>) as quoted above.

In view of the above mentioned facts the determination of the correct title and the authorship of the present MS must remain unsolved for the present. Our copy bears neither the title nor the name of the author.

The MS is seriously damaged towards the end and some folios are illegible and the end is wanting. Written in Naskh. Not dated. Apparently the thirteenth century A H the handwriting being identical with that of MS No 2807/XIII above.

## H L No 2550

### No 2808

Fol 35 lines 13-26 size 7½ × 5 8 × 2

The present Majmua consists of eighteen (18) treatises or fragments thereof on different subjects by different authors.

Written in different hands. A seal bearing the inscription بر اعدایه دس is found on fol 2<sup>a</sup> 3<sup>b</sup> 8 14 16 15<sup>b</sup> 24 26 30 31<sup>a</sup> 35. The seal of Mesih ud Daulah the father of Muzaffar Husam is also inserted on fol 1 32<sup>a</sup> (see for these inscriptions).

## I

### قصیده

### Qasidah

A copy of a Qasidah opening as follows

حامد الرسول

صلوات الله عن كمل

ناقصون الناس عن هي طربا واكسمن من ولعي

By Al Faqih al Qadi Ismail bin Ahmad Al Haimi. Reference books do not provide us with any account of the poet. See No 2808/XVI below.

Written in cursive Naskh. Not dated. Probably beginning of the twelfth century A H.



Fol 2<sup>a</sup>

## II

A short account of Salah bin Ahmad Al-Waziri, a nobleman of San 'a' (the capital of Yaman) Some specimen of his poetical compositions are given

Beginning

الشيخ الاديب ، صلاح بن احمد الوزير فريد دهره ، وحيد عصره له علم و ادب  
و كان صابرا ، بوادى الحج \*

Among his famous compositions a special mention is made of the following

للا ايامى ندى مرمر و طير ، اوفانى بريح العراش  
والسمل مبعوع بمن ارتضى و السرفيه السرور الداس ناس

The exact dates of his birth and death could not be traced However it is evident from the fact (cf MS , fol 2<sup>a</sup>) that he was a contemporary of Jafar Pasha (d 1028/1619), the famous Governor of Yeman (cf *Khulâsat al-Aṣar*, I, 485-8), who flourished during the first half of the eleventh century A H

Neither in Ḥaj Kh nor in Brock

Written in good Naskḥ Undated Apparently twelfth century A H

Fol 2<sup>b</sup>

## III

قصيدة

## Qaṣîdah

The celebrated *Qasîdah* of ash-Sharîf ar-Radî (d 406/1015, see Lib Cat , XXIII, 2574), opening thus

يا طيبة النان ترعا [ترعى] فى حمايله ليهدى اليوم ان اقلد ، مرعاه ،  
الماء عدله ، مدد دل اشاره و ليس يرويه ، إلا مدمع الداه ،

The following note towards the end goes to say that fifteen commentaries were written upon it and many poets did their best to compete with ar-Radî in this *Qasîdah*, but they could not succeed

قيل ان عليها خمسة عشر شرحا قال السعدى و لقد حاكها حلى كثير  
وعاصها جماعة من الابداء فلم يروا سعادته السريه ، الرضى الحج \*

There is also on the margin a useful note about the poet's life and his achievements

The handwriting is identical with that of the preceding MS

Fol 3<sup>a</sup>-8

#### IV

قصيدة في مدح سيد الانبياء

### Qasīdat fī madh Saiyid Al Anbiyā'

A *Qasīdat* in the praise of the Prophet by one At Takritī with its *Talḥīm*s by one Ahmad al Muqrī

The main *Qasīdat* begins thus (fol 3 )

ما دار عزة من لواله الناكى      بنظرة بعلى من صحتاك

The *talḥīm*s of the above runs as follows

هو المسم فاعدا ربح معنك      مسك بدوح و رباة كبرك  
فارب الوجدك معنك      ما دار عزة الع  
بنظرة بعلى الع

Nothing is known definitely about the authors The opening passage in the MS reads as follows (fol 3 )

هذه القصيدة الممدوحة للنبى و النحس لاحمد المعرى  
سول الله صلى الله عليه وسلم \*

The tractate is written in Naskh where fourth and fifth stanzas are in bold character and the ending word of the fifth line in red

Not dated Probably twelfth century A H Fol 3<sup>b</sup> bears the seal of Muzaffar Husain as mentioned above and below the seal it is also written on this folio *مملوكه ابن شيخ سودا مرحوم* which means that this book belonged to Sheikh Sauda the Urdu poet A similar rather identical handwriting is found in the beginning of *Diwan Sauda* copied in the year

Fol 8<sup>b</sup> bears a short account of the life of Ahmad bin Yahya bin Al Murtada Al Mahdi I dīn allah (840/1437) For his life and works see Brock II 187 and Suppl

Fol 9<sup>a</sup> 10<sup>b</sup>

#### V

مقطوعات شعراء

### Maqtū'ât Shī'rīyah

Some odd pieces of verse

By As Saiyid Hatim bin Ahmad bin Musa bin Abi l Qasim bin Muḥammad bin Abi Bakr bin Ahmad bin Umar bin Ahmad bin Umar al Ahdal

al-Yamanī al-Husainī, محمد بن القاسم بن ابى موسى بن احمد بن حاتم بن احمد بن ابي بكر بن احمد بن عمر بن الفضل اليماني a man of great piety and vast learning, especially well-versed in Sûfic literature His death took place on Sunday, the 17th Muharram, 1013/June, 1604 For further particulars of his life and works, see Lib Cat, XXIII, 2551 See also An-Nûr As-Sâfir, fol 82<sup>a</sup>-91<sup>b</sup>, and Tâj at-Tabaqât, XI, fol 26

Beginning

قَدْ مَأْ بَوَّادِ الْوَجْدَيْنِ وَ أَسْمَاً وَ بَرَحَسَ الْعَيْنَيْنِ عَدَدَ دَهَائِهَا

Written in cursive Naskh Not dated Probably twelfth century A H

Fol 11

## VI

Some verses of Abdallâh bin Al-Imâm Sharafaddîn and his son Muḥammad bin 'Abdallâh, followed by a short account of the latter's life

Beginning

يُرْوَى أَنَّ عَدَدَ اللَّهِ بْنِ الْإِمَامِ شَرْفِ الدِّينِ اسْتَسْرَ مِنْ دَارَةِ بَحْدَةٍ . .  
 دَمَابِ الدَّيْمِ مِنْ بَعْمَانَ وَ انْتِسَامِ الْوَمَيْصِ وَ اللَّمْعَانِ  
 سَعَرَا دَارَ مَهْجَتِي وَ انْثَارَا شَحْوَ فُلْدِي وَ مَيْكَا اشْحَابِي

The short account of Muḥammad bin 'Abdallâh's life begins thus (fol 11<sup>b</sup>)

و هَذَا السَّدُّ مُحَمَّدُ بْنُ عَدَدِ اللَّهِ بْنِ الْإِمَامِ شَرْفِ الدِّينِ ، الدِّينِ شَاعِرِ  
 مَشْهُورِ وَادِيٍّ ، مَذْكُورِ الْحِ \*

For full particulars of the lines of both the father and the son, see No 2808/VII below

The handwriting is identical with that of No 2808/XI below

Not in Brock

Fol 11<sup>b</sup>-15<sup>b</sup>

## VII

رسالة و جوابها

### Risâlah wa jawâbuhâ

Two letters written in a very flowery and elegant style

One of them is written by Muḥammad bin 'Abdallâh bin Amîr al-mu'minîn bin Sharafaddîn محمد بن عبد الله بن أمير المؤمنين بن شرف الدين to his father 'Abdallâh bin Amîr al-mu'minîn Yahyâ Sharafaddîn عبد الله بن أمير المؤمنين يحيى and the second is a reply from the father

These two (father and son) were prominent scholars and poets of their age belonging to the noblest family of Ṣana'a (in Yemen). The father whose full name runs thus Fakhraddīn Abu Muḥammad Abdallāh bin Al Mutawakkil Sharafaddīn Yahya bin Shamsaddīn bin al Mahdī Ahmad bin Yahya bin Al Murtada al Ḥasanī al Yamani as Ṣana'ani **عمر الدين بن محمد بن سمس الدين بن سفيان بن المهدى أحمد بن محمد بن عبد الله بن المتوكل سرف الدين يحيى بن سمس الدين بن المهدى أحمد بن** was a prominent scholar and poet of Yemen in the tenth century A.H. The exact dates of his life are not known. According to Berlin No 10207 he was alive about 980/1572. For other particulars of his life see *Nasmat as Saḥar* fol 17 18<sup>b</sup>. See also Brock Suppl II 549 where two works of him are mentioned. For the history of his family and its relations with the Porte see *Sulafat al Asr* fol 220<sup>b</sup>-224<sup>b</sup>.

The son Izzaddīn Muḥammad bin Abdallāh **عمر الدين محمد بن عبد الله** was also a prominent scholar and poet of Ḥaman who flourished in the latter part of the tenth century A.H. The author of *Nasmat as Saḥar* fol 15<sup>b</sup>-158 speaks of him in high terms. According to him he began to compose a criticism on Al Qamus of al Firozabadī (d 817/1414 cf Lib Cat XX 1993) entitled *Kasr an Namus fī Galalat Sahib Al Qamus* **كسر الناموس في غلات صاحب القاموس**. He also mentions the following works of him

- (i) **نظم كفاه الطالب في معاني على بن أبي طالب**
- (ii) **صحط السوء**
- (iii) **نظم نظام الغرب في لغة الأعراب**
- (iv) **ديوان مغرب**
- (v) **ديوان مرسع ملحق**

Both Diwans were compiled by Isa bin Lutfallah bin Al Mutahhar bin Sharafaddīn Yahya al Yamani (d 1048/1638 see *Nasmat as Saḥar* fol 81<sup>b</sup>-83 Brock II 402 and Suppl.)

His death took place in Jumada I 1016/1607

For further particulars of his life see *Nasmat as Saḥar* fol 15<sup>b</sup>-158 *Sulafat al Asr* fol 220<sup>b</sup>-230<sup>b</sup> *Khulāt al Asar* IV 20-24

#### Beginning

هذه رساله من السند العلامة **عمر الدين محمد بن عبد الله بن**  
 أمير المؤمنين **أبي والده** **سند العلامة** **عمر الدين عبد الله بن**  
 أمير المؤمنين \*

The letter proper opens thus

**مطالعہ الملوك** **أبى** **أله** **ولسان حاله** **وبرحمان بلغاله** **وحدث سره** **ألم \***

The reply of the father begins thus (fol 14<sup>b</sup>)

رجوع سُداً ام وورد كذاب      ارال خطونا المذمومى بخطاب  
واددل وهنى قوّة واعادلى      وقد كد ، سماً عنفوان سُداً

روضة بلاعة اعيرة وحديقة وصاحة عديرة سفة ، سماء المعالى ارض العظما

فركساتها الح \*

Both of these letters are quoted (with slight variations) in *Sulâfat al-‘Aṣr*, fol 224<sup>b</sup>-228<sup>a</sup>

Fol 16<sup>a</sup>

### VIII

موعظة

### Mau‘izah

A versified *sermon*, containing moral precepts

By Shamsaddin Ahmad bin ‘Āmir al-Haimi شمس الدين أحمد بن عامر الحيمي  
Beginning

أيما الغائم فى ليل المهل      حائل، الموت تنقربه ، الاحل  
فانتبه ويحلى، من نوم الرلل      داؤل، الد ، تسويه ، الأمل  
داوة بالحر ان حن العن

The *sermon* contains nine parts, each part consisting of five *misrā‘* (stanzas)

Nothing is known about the period and other particulars of the author

Written in Naskh Not dated Apparently the twelfth century A H

The handwriting is identical with that of MS No 2808/II

Fol 16<sup>b</sup>-17<sup>b</sup>

### IX

ايات

### Abyāt

Some verses on different subjects

By Sârimaddîn Ibrâhîm bin Muḥammad bin ‘Abdallâh bin al-Hâdî bin Ibrâhîm bin ‘Alî bin Al-Murtadâ al-Wazîrî V, a prominent scholar of San‘â’

in the ninth century A H <sup>صالح الدين ابراهيم بن محمد بن عبد الله بن الهادي بن</sup> <sup>He was born in Ramadan 834/May-June 1431 Brock (Suppl II 248) gives 860 A H as the date of his birth on the authority of ash-Shankamī (Al Badr I 31-33) But it is not correct as Muḥammad bin Muḥammad bin Yahya Zabarah al Yamani (محمد بن محمد بن محمد بن يحيى الزماني) contradicts in the footnote (see Al Badr loc cit) in the following term</sup>

و <sup>صالح الدين ابراهيم بن محمد بن عبد الله بن الهادي بن</sup> <sup>هو</sup> <sup>ولد في شهر رمضان سنة ٨٣٤ اربع و ثلاثين و ثمان مائه \*</sup>

This is also strengthened by the following statement of as Sakhamī (Ad Dan I 152 3)

كهل فاضل من ادباء صنعاء الموحدين بها بعد السعدي و ثمان مائه \*

in which he says that our author had already been of mature age (كهل) after 870 A H He studied at Sana'a and attended the lectures of the learned men of the place He made his mark almost in all branches of Islamic learning He wrote many works of which six are mentioned in Brock (II 188 and Suppl) Some of his works as *Hidayat al Afkar ila ma'ani al Azhar fi fiqh al Itrat al Athar* في هداية الافكار الى معاني الازهار في فقه العترة الطاهرة (عدائه الافكار الى معاني الازهار في فقه العترة الطاهرة) and *Al Fusul al Lu lu'iyah fi usul fiqh al Itrat an Nabamiyah* (الفصول اللؤلؤية في فقه العترة النبوية) are very famous and have been extensively commented on His *Al Qasidah Al Bassamah* (القصيدة البسامية) is also well known His death took place on Sunday the 2nd Jumada II 914/28 9 1508 For further particulars of his life see Ad Dan Al Lamī loc cit Al Badr At Tali loc cit For his works and commentaries upon them see Brock loc cit

Beginning

انا بن الخلايف من هاشم و اولاهم بالفعال الحسن  
و من هو في فعله سائق و اجمع في حله من حص

It is preceded by an introductory note running thus

للسيد صالح الدين ابراهيم بن محمد بن عبد الله بن الورير كنده الى

الشيخ محمد بن الناصر كنده على شرح منظومه البسامية \*

in which the compiler says that by composing the following verses he meant to request al Khāifah Muḥammad bin An-Nasir to write a commentary upon his poem *Al Bassamah* (see Brock loc cit) The MS contains besides the Qasidah referred to above some *Tanghiz* by the author

Written in Naskh Not dated Probably twelfth century A H

Fol 17<sup>b</sup>-18<sup>a</sup>

## X

قصيدة موشحة

## Qasîdat Muwashshahah

A *Qasîdat Muwashshahah* (قصيدة موشحة), beginning as follows

حاتم ذا القلب ، لحي العوى يلح      و كم تدوب مدار العرفة المبح  
 و كم اكون كذا عين موروقة      و ادمع ددم فى الخد تمبرح  
 ما إن ارى طالعا إلا و اردد      و لا اشيم سنا إلا و اناجم  
 لا خير فى العيش ان كنا كذا اندا      لا يلتقى و سديل الملتقى يهجم  
 امسى علينا ، موزق الحفن      و اطل فيلى ، مكاد الحرن  
 هذا و قلدا ، معرص عدى      متصور ان الجفا منى

It is preceded by the following short note indicating that every fourth line of this *Muwashshahah* is of Bashshâr bin Burd (cf Brock , I, 73, and Suppl )

و هذه القصيدة الموشحة بالعرائد الموشحة بدوايع الاشارات الدبعية للامام  
 شرو ، الدين . . . صمدنا اربعة ابيات من شعر بشار بن برد و جازاه فكللى عليه  
 . و ابيات بشار هي كل رابع يلى التوشيح (fol 17<sup>b</sup>) الح \*

By Al-Mutamakkil 'ala'Mâh Sharafaddîn Yahyâ bin Shamsaddîn bin al-Mahdî Ahmad bin Yahyâ bin al-Mutadâ بن شمس الدين يحيى بن المهدى احمد بن يحيى بن المرتضى one of the prominent scholars and Imams of the Zaidî School He was born in 877/1472 He wrote many works, ten of which are enumerated in Brock , II, 405, and Suppl He died in 965/1557, see Brock, loc cit

The handwriting is identical with that of the preceding MS

Fol 18<sup>b</sup>-19<sup>b</sup>

## XI

قصائد البها زهير

## Qasâ'id Al-Bahâ' Zuhair

Some *Qasâ'id* of Abu'l F'adl Zuhair bin Muhammad bin 'Alî bin Yahyâ bin Al-Hasan bin Ja'far bin Mansûr bin 'Âsim al-'Atakî al-Muhallabî sur-named Bahâ'addîn al-kâtib, ابو الحسن زهير بن محمد بن على بن يحيى (ابو الحسن بن جعفر بن منصور بن عاصم العتكي الهامى الملقب ، به بهاء الدين الكاتب

Thus Baha addin al katib who is better known as al Baha Zuhair <sup>البناء زهير</sup> was one of the most eminent poets prose writers and calligraphers of his age. He was born at Mecca on the 5th D̡il Hıjjah 581/27 2 1186. He died in Egypt on Sunday the 4th D̡il Qa dah 656/3 11 1258. For full particulars of his life see Ibn Khallikan (De Slane's translation) Vol I pp 542-545 Husn al Muḥadarah I 271 Sarkis 596 Brock I 264 and Suppl

Beginning

مما قاله كاتب الملوك العبا زهير المشهور  
عزى على السلوان فاد و سواى فى العشاق عادر

For copies of his *Duan* see Berlin 7762-5 Gotha 2271 and Brock loc cit. For editions see Sarkis loc cit and Brock loc cit. The *Duan* was also printed with metrical English translation notes and introduction by E. H. Palmer at Cambridge in 1875 6 (in two vols.)

The handwriting is identical with that of the preceding MS

Fol 20 21<sup>b</sup>

## XII

قصائد

### Qasâ'id

The well known *Qasidah* of Sibṭ at Ta awīdī opening thus

ان كان ديدك فى الصانه ديدى صف العطى برملى بدمى

and three other *Qasidahs* of Ibn al Faudī (ابن الفوضى) Ibn Hanū (d 362/973 see Lib Cat XVIII 2516) and Muḥammad bin Abdallah al Hansī ending in the same *rau* (روى) and qafiyah (قافيه). The *Qasidah* of Ibn al Faudī begins thus (fol 20<sup>b</sup>)

تحدث وحدى فى الهوى وسكونى د ا ا ا رواه حرمى

The *Qasidah* of Ibn Hanū opens as follows (fol 21)

من ذا الذى من معليه بدمى هذا الذى احصل منه بدمى

The *Qasidah* of Muḥammad bin Abdallah al Hansī reads thus (fol 21<sup>b</sup>)

كم ذا نعم برملى بدمى و السون بكون لم بزل بدمى

Thus Sibṭ at Ta awīdī whose full name is Abū l Faṭḥ Muḥammad bin Ubaidallah was commonly called Ibn at Ta awīdī or Sibṭ Ibn at Ta awīdī ابو الفتح بن عبد الله - ابن التعاودى او سبط ابن التعاودى. He was born on Friday the 10th Paḡab 519/12 8 1125 and died at Bāḡdad







Fol 28

XV

قصيدة

## Qasîdah

The elegant *Qasîdah* in praise of the holy Prophet  
By 'Abdallâh ad-Damâminî

Beginning

لقد ذقه ، مدكم في الرمان الذي هـ را      حلوة وصل لم أدق بعدها مـ را  
و معما نرد حسن التخلص فامتدح      احل العرايا

The poet 'Abdallâh ad-Damâminî, whose full name is Bahâ'addîn 'Abdallâh bin Abî Bakr bin Muḥammad bin Sulaimân bin Ja'far bin Yahyâ bin Husain al-Iskandarâni ad-Damâminî محمد بن أبي بكر بن محمد بن سليمان بن جعفر بن يحيى بن الحسين الاسكندراني الدمايني was born in 705/1305-6. He studied at his native place and became prominent in poetry and other branches of learning. He was also well known for his piety and devotion. His death took place in Rabî' II, 794/ March, 1392. For further particulars of his life see Ad-Du'ar Al-Kâminah, II, 251, Ad-Dan' Al-Lâmî', VII, 185. For other learned members of this family of ad-Damâminî see Ad-Dan' (v, 53, II, 105).

Written in Naskh (the opening portion being in a later hand on the margin). Not dated. Probably twelfth century A H. but the handwriting of the verses written seems to be much later. Neither in Haj Kh nor in Brock.

Fol 29<sup>a</sup>-30<sup>a</sup>

XVI

منازعات

## Manzûmât

Some verse compositions

By Ismâ'il bin Aḥmad al-Haimî إسماعيل بن أحمد الحيمي, a scholar of Yaman, who flourished in the beginning of the twelfth century A H, as would appear from the following lines in the text (fol 29<sup>b</sup>)

كانها العدد العقير المعترو ،      بديده اسمعيل وهو من عرو ،  
بأحمد الحكيم في انتسابه      و فقه الله الى صوابه  
تاريخها شهر ربيع الاول      من عام خمس عشرة يلى  
من السنين مائة و العا      من هجرة ود سلعة ، لله صوابه

in which he says that he composed these verses in Rabi' I 1115/ July 1703  
It is also evident from the colophon of the scribe (quoted below) that he must have died before 1157 A H

Beginning

الحمد للرحمن مانس المطر      حم الصلوة و السلام ما ادهم  
على العلى محمد و اله      من معى امواله

Written in cursive Naskh    Dated Du l Hijjah 1157/January 1745

The colophon of the scribe reads thus (fol 30<sup>a</sup>)

تحرران سار الله فما ا      عليها فى هذا الكتاب [لا تكلوه لعله  
رحمه الله تبارك شهر دى الحكة سنة ١١٥٧ هجرى \*

Fol 29<sup>a</sup> also bears some miscellaneous lines of verse written in the same hand    The scribe's note reads as follows

تحرران سار الله تعلم العذر الى الله محمد عند الرحمن العولى  
علم الله له و لوالده \*

Scribe    عند الرحمن العولى

Fol 30<sup>b</sup>

## XVII

منظومه

### Manzûmah

A poem in praise of God    Every line begins with the words احمد الله

Beginning

احمد الله كندرا طينا      عدد الاسرار فى فاك و نور

By Mu min bin al Husain bin Ahmad Zabarah مرمى بن الحسن بن  
احمد زبارة    Books of reference do not provide us with any account of the poet

Fol 31 contains some miscellaneous verses    Fol 31<sup>b</sup> is blank

Fol 32 -35

## XVIII

ديوان ابن المعرب

### Diwân Ibn al-Muqarrab

A part of the *Diwan* of Ibn al Muqarrab opening as follows

و قال ايضا سامحه الله بعمه و كرمه و دعاب بعمه و بعمصر  
روى مرق الحروف و لا براعى      فما حوف المده من طناعى

This Ibn al-Muqarrab, whose full name is Abû Mansûr 'Alî bin 'Abdallâh bin Mansûr al-Ibrâhîmî al-'Uyûnî ابو منصور علي بن عبد الله بن منصور الابراهيمي العيوني, was a well-known poet who flourished in the latter part of the sixth and the beginning of the seventh centuries A H. His death took place in 629/1232. He should not be confounded with his son, Jamaladdîn Abû 'Abdallâh Muḥammad bin 'Alî, who also was known by the nickname of Ibn al-Muqarrab (see Brock, Suppl, I, 460). For further particulars of his life see Yâqût, Mu'jam al-Buldân, III, 766, Berlin, 7710, Br Mus Suppl, 1066, Brock, I, 260, and Suppl.

For copies of his *Dîwân*, see Berlin, loc cit, Br Mus, 607, Suppl, loc cit, and Brock, loc cit.

Written in clear Naskḥ. Not dated. Probably the twelfth century A H.

Fol 35<sup>b</sup> contains miscellaneous verses.

## H.L. No. 2602

No. 2809

Fol 95, lines 23, size 6 × 5, 8 × 5½

## Al-Majmû'ah

A very valuable copy of a Majmû'ah, consisting of nine works, on Fiqh and 'Aqâ'id, by one and the same author.

All are in one hand, written only ten years after the death of the author.

Fol 1-52

### I

تسويق الانام في الحج الى بيته ، الله الحرام و زيارة قبر النبي عليه  
السلام و السلام \*

Tashwîq Al-Anâm fî Al-Hajj ilâ Bait Allâh Al-Harâm. A useful work on Hajj, dealing with its various aspects and explaining the different functions and rituals connected therewith.

The work is based on Hadîṣ and the sayings of eminent traditionists and jurists.

By Zaynaddîn Mar'î bin Yûsuf bin Abî Bakr bin Aḥmad Bin Alî Bakar bin Yausuf al-Karmî al-Maqdisî al-Hanbalî ابن الدين مرعي بن يوسف بن أبي بكر بن أحمد بن علي بكر بن يوسف الكرمي المقدسي الحنبلي, a traditionist and encyclopaedist of the eleventh century A H. He died in 1033/1624. Some accounts of his life and works are given in Lib Cat, XV, 1067. It may be added here that our author wrote more than seventy books on different

subjects thirty two of which are enumerated in Brock (II 369 and Suppl.) Al Muhibbi *Khulasat al Aṣar* iv 358-60 (خلاصة الأمر) gives a comprehensive list of his works. The reference of the book is given in *Khulasat al Aṣar* in the following words

قطع زمانها بالامناء و التدريس و التصديق و العلم  
الركن و مع كثرة اصداده و اعداده ما امكن ان نطعن فيها احد الا ان ينظر  
لعن الا را \*

The author of *As Suḥub Al Wabilah* fol 152<sup>b</sup> 153<sup>b</sup> quotes Al Muhibbi verbatim

#### Beginning

الحمد لله الذي فرض حجب هذه الحرام على من استطاع من الانام  
الديما ومنها كتاب عانة المذنبين و بعد فقول العدد العشر  
مرعى بن يوسف الى قد استجيب الله دعائه و تعالى  
في العفة في جمع ما ابد حقه - و يشوق الانام  
في الحج الى رب الله الحرام الحج و يسوق الانام الحج  
و قد جعله عشرة ابواب لتكون امرب الى طريق الدواب الى رب الحرام  
و عند ذلك من فاضى و سائل ناعه بداولها الناس \*

which shows that he was a very well known author of his time

The work is divided into a *Muqaddimah* and 10 *bab Khulasat* 360<sup>b</sup> as follows

Fol 2 <sup>b</sup>	المقدمة قال الله تعالى ان اول ذنب وضع للناس الحج
Fol 7 <sup>b</sup>	الباب الاول في فصل الحج والعمرة
Fol 14 <sup>b</sup>	الباب الثاني في الاحرام واللبسة
Fol 16 <sup>b</sup>	الباب الثالث في الوقوف بعرفة
Fol 20 <sup>b</sup>	الباب الرابع في الافاضة من عرفات لمزدلفة و منى و رمي الجمار و العلق والامانة *
Fol 24 <sup>b</sup>	الباب الخامس في الطواف والسمي و الحاق
Fol 26 <sup>b</sup>	الباب السادس في فصل الطواف بالبيت و النظر اليه
Fol 30 <sup>b</sup>	الباب السابع في الحجر و الركن و المقام و المنبر و الحاق و دخول البيت *
Fol 36 <sup>b</sup>	الباب الثامن في ماء زمزم و فصله و مناعه
Fol 40	الباب التاسع في زيارة قبر سيد المرسلين و فصل الحرمات السريسة و اللذان الذين و الحاق اب و السات فيها *
Fol 47	الباب العاشر في بناء البيت الحرام و عاقبة امره

The only other copy of the work has been mentioned in Brock , Suppl , II, 497

The work was completed on Saturday, the 5th Muharram, 1023/5-2-1614  
The author's colophon reads as follows (fol 52<sup>a</sup>)

قال مولعه الحقيق مرعى بن يوسه ، الكندلى فرعه ، من تسويده بهار  
الهدى ، خامس شهر الله المحرم سنة ١٠٢٣ الهـ

Written in scholarly Naskh with occasional marginal notes Dated 15th Du'l Hijjah, 1014/22-5-1635 Thus the MS is very valuable, as it was written only 11 years after the death of the author

The colophon of the scribe reads thus (fol 52<sup>a</sup>)

و علقما العقر يحيى بن احمد الدلخى و تمه ، فى خامس شهر  
دى الحجة سنة ١٠٤٤ هـ

Scribe يحيى بن احمد الدلخى

Not in Haj Kh ( كنهه ، الهجر )

Fol 53-57<sup>a</sup>

## II

توقيف ، العريين على خاود اهل الدارين

### Tauqîf Al-farîqain 'Alâ Khulûd Ahl Ad-Dârain

A very rare copy of a short work advocating the eternity of both *Ahl an-Nâr* ( اهل النار ) and *Ahl al-jannah* ( اهل الجنة ) The author bases his argument both on the basis of reason [عقل] and *Naql* ( نقل ) tradition

By the same author

Beginning

هـدا لى ، يا من تصرو ، فى الخليفة على وفق ما تريد .....  
و بعد فيقول العير الى الله تعالى مرعى بن يوسه ، الكندلى المقدسى  
قد استخرب الله سبحانه .. فى جمع فوائد معرفة و نظم فوائد متعرفة  
فى بيان حلول اهل الدارين ... و سميت توفيه ، العريين على حلول  
اهل الدارين الهـ \*

The book is mentioned in Khulat-Al-Asarun See page 359

The work was completed on Tuesday, the 6th Du'l Hijjah, 1023/27-12-1614, as appears from the following colophon of the author (fol 57<sup>a</sup>)

قال مولعه العدد العقير .... مرعى بن يوسه ، فرعه ، من جمع  
هذه العوائد ..... بهار الثلاثا سادس شهر ذى الحجة الكرام بالجوامع الارهم  
سنة الف ، و ثلاث و عشرين الهـ \*

Not dated Apparently eleventh century A H the handwriting being quite identical with that of the preceding MS

Fol 57<sup>b</sup> is blank

Fol 58-62

### III

اللفظ الموطأ في بيان الصلوة الوسطى

#### Al-Lafz Al-Mu'attâ fî Bayân As Salât Al-Wastâ

A short work determining the exact meaning of *As Salat Al Wasta* (الصلوة الوسطى) as occurs in the Quranic verse حافظوا على الصلوات و الصلوة (II 239) The author quotes twenty different interpretations of the term (الوسطى) as stated by learned men and traditionists The mostly quoted interpretation of the term is صلوة العصر and our author prefers it (cf fol 59 )

By the same author

Beginning

الحمد لله رب العالمين و بعد فاول  
المعدسى هذه اسرارها ، دعوى بالكلام على مداها العلماء  
في الصلوة الوسطى الخ \*

The work is first of the kind on the subject in the sense that the author has not raised any controversial issue (fol 62<sup>a</sup>)

وهذا احرم ما ينسردنا من التوفيق و اختلاف العلماء فيها و لم اصف على  
مصنف فيها - رحمه الله سبحانه و تعالى اعلم الخ \*

Two copies of the work are mentioned in Brock Suppl II 497 and also in حلاه الاخر The work was completed on Wednesday the 5th Muharram 1024/20 1 1615 The author's concluding note runs thus (fol 62 )

قال مر لعل مرعى بن يوسف الكنعاني فرغب من جمع هذه العوائد  
فيها الا دعاء خامس سهر الله المحرك سنة اربع و عشرين بعد الالف \*

Written in the same hand Dated 6th Muharram 1044/22 6 1634 The scribe's colophon reads as follows

تمت في سبب من سنة ١٠٤٤ \*

Fol 62<sup>b</sup> is blank



Fol 63-66<sup>b</sup>

## IV

تحقيق الخلافة ، فى اصحاب الاعراف ،

**Tahqîq Al-Khilâf fî Aṣḥâb Al-A'râf**

A short work on *Aṣḥâb Al-A'râf* (اصحاب الاعراف), quoting the views of the eminent commentators and traditionists about the exact meaning of the term The work is based on Hadîṣ and sayings of learned men

By the same author

Beginning

الحمد لله دوى العدل و الادب ، و الفصل و الاوصاء . . . . . احمد  
سبحانه على ما منح من مريد وصل و اسعاه . . . . . اما بعد فيقول الفقير  
مرعى بن يونس ، الكندلى المقدسى استخوت الله سبحانه . . . . .  
فى تليخيص فرايد درر . . . . . تتعلو بالكلام على اصحاب الاعراف ، و ما فاه  
فيهم اهل الحديد ، و التفسير من الخلاه ، و ميته تحقيق الخلاه ، فى اصحاب  
الاعراف ، النج \*

The work seems to be very rare Mentioned by the author of *Khulasatul-Asar*, page 359

Written in the same hand Not dated Apparently eleventh century  
A H

Fol 67-72<sup>a</sup>

## V

الروض النضر فى السلام على الخضر

**Ar-Rauḍ An-naḍar fî Al-Kalam 'alâ' Al-Khadar**

A treatise dealing with the identity of the prophet Al-Khadar (الخضر) and other issues relating to his life and prophethood The work is based on Hadîṣ and by the same author

Beginning

بسم الله الرحمن الرحيم - قال الفقير الى الله تعالى مرعى بن يونس ،  
الكندلى المقدسى الحمد لله حائل العلماء الاعلام . . . . . و بعد وهذه كلمات  
يسيرة و عبارات مستديرة تتعلو بشأن الخضر عليه السلام و ما فيه من الكلام للعلماء  
الاعلام الحج \*

The work is very rare No other copy seems to have been recorded,  
but the work is mentioned by خلاصة الانر

The present MS contains some useful notes by the scribe Yahya relating to some points in the text beginning as follows (fol 71<sup>a</sup>)

و قال كانه القبر يحكى و قد رأيت فى كلام الكاظم السدوطى \*

In a marginal note on the same folio (71<sup>a</sup>) some unknown scholar differs from the observation of the scribe and the handwriting is similar to the handwriting of the marginal note given on folio 68<sup>a</sup>

Written in the same hand with occasional marginal notes Not dated  
Apparently eleventh century A H

Fol 72<sup>b</sup>-75

## VI

رساله فى السماع

### Risâlat fî As Samâ'

A short treatise on Sama (سماع) discussing its validity in the law  
The work is mainly based on Ibn Hazm's [انس حرم] (d 30 Sha ban 456/16 8 1064 see Lib Cat XV 1101) famous work Al Muḥalla (المحلى cf Brock Suppl I 695) as stated by the author himself at the end (fol 75 )

يعلى ذلك كله من الكراء الاول من المحلى فى الفقه لانس حرم  
رحمه الله تعالى \*

By the same author

Beginning

بسم الله الرحمن الرحيم قال العدد القدر الى الله تعالى مرعى بن يوسف  
الى المحدثى بعدد الله سبحانه قال انس حرم رضى الله عنه  
فى كتابه فى الفقه و بيع السطرنج و المرامير و العود و للعرب حلال اله \*

No other copy seems to have been recorded There are marginal notes on folios 74 and 75

Written in the same hand with occasional marginal notes by the scribe  
Dated 17 Dîl Hıjjah 1044/24 5 1635 The colophon reads as follows (fol 75<sup>a</sup>)

و كان القراء من تعلقها فى اليوم الثالث السماع عشر من دى الحكة  
الحرام سنة اربع و اربعين و الف على يد العدد القدر يحكى بن احمد بن احمد  
بن ابي الصغرى \*

Scribe يحيى بن احمد بن النبطى الحنفى

Fol 75<sup>b</sup> is blank

Fol 76-81<sup>b</sup>

## VII

ارشاد ذوي العرفان لما للعمر من الزيادة و النقصان

Irshâd Dawî al-'Irfân limâ Li'l'Umr min  
Az-Ziyâdat wa An-Nuqşân

A short treatise discussing whether the duration of the life of a man is subject to variation by virtue of his acts. The theologians and the traditionists do not agree on the point. The author quotes the opinions of both the groups. In his opinion the difference is only verbal (لفظي). In essence both the groups agree on the point that everything is written in *Al-Lauh Al-Mahfûz* and no alteration is possible afterwards. The present work is derived from two other works of the author, namely *Bahjat an-Nâzîrin* (نزهة الناظرين, see Wien, 1666) and *Arwâh Al-Ashbâh* (أرواح الاشباح). See fol 81<sup>b</sup>

By the same author

Beginning

الحمد لمن خلق اللوح و القلم و اوجد العالم بأسره من العدم .....  
اما بعد فعدة فوائد يندمة و فوايد ثمينة ... متكلما فيما على زيادة العمر  
و بقاءه و بيان اثبات القدر و تديانته الخ

The book has also been mentioned in "حلاصة الأثر" quoted above and also noticed in Berlin, 2495, quoting the end (الغاية) as شامد و شامد. The work was completed on Sunday, the 20th Ramadân, 1022/24-10-1613.

The colophon of the author runs as follows (fol 81<sup>b</sup>)

وال مولعه العقير مرعى بن يوسه ، الكندلي لخصه ، هذه الرسالة من  
كتايب نزهة الناظرين و كتايب أرواح الاشباح في يومى السبت ، و الأحد العشرين  
من رمضان سنة ١٠٢٢ \*

Written in the same hand Not dated Apparently eleventh century  
A H.

Fol 82-88<sup>a</sup>

## VIII

تحقيق البرهان في اثبات حقيقة الميزان

## Tahqîq Al-Burhân fî Işbât Haqîqat Al-mîzân

The present work deals with the Qur'ânic Âyah (آية) و مع الموازين (xxi, 48), explaining its meaning and giving the different

interpretations of *Al mi an* The work is based on Hadīṣ and sayings of eminent commentators and traditionists The work begins with a *Muqad dimah* containing a grammatical analysis of the above mentioned Ayah

By the same author

Beginning

الحمد لله الذي جعل لنا فضاء و انعامه  
 بعد قبول الفجر مرعى  
 الحمد لله الذي جعل لنا سرها المحسن [sic] بعلق بالكلام على قول رب العالمين  
 و وضع الموارد العظمى لنوم العمامة فلا نطم نفس شدا  
 و سمينه في  
 الدرهم في ادب حقه المنوان الحج \*

Brock II 369/10 refers to a copy of the present MS in Paris 2026/2 and also mentioned in *Khulasatul Asar*

The work was completed at Al Azhar University which is not correct (cf Brock Suppl II 496/13)

On Sunday the last day of Ramadan 1023/23 10 1614 The colophon of the author reads thus (fol 88 )

قال مولانا الفجر مرعى بن يوسف الحلي الى المحدثي فرغت منها بالارهر  
 في يوم الاحد المنارل آخر شهر رمضان سنة ثلث و عشرين و الف \*

Written in the same hand Dated the middle of Rabi II 1044/Sept 1634 The scribe's colophon runs as follows (fol 88 )

و تم بعلقها على يد يحيى اللطفي في اواسط ربيع الاحر سنة ١٠٤٤

Fol 88<sup>b</sup> is blank

Fol 89-95

## IX

ارساد دري الانهام لمرول عيسى عليه السلام

**Irshād Dawī al-Afhām lī Nuzul 'Isā**  
**'Alaih As Salām**

A very rare treatise discussing the problems relating to the advent of Christ sometime before the day of Resurrection The work is based mainly on Hadīṣ

By the same author

Beginning

الحمد لله الذي جعل لنا فضاء و دعوى و بالكرنا على الانام  
 و بعد  
 مرعى بن يوسف الحلي الى المحدثي قد ا

الله سبحانه في جمع فوايد . . . تتعلق بالكلام على عيسى ليرول عليه السلام  
آخر الرمان . . . . . و "مقدمة ارشاد ذوي الالبهام ليرول عيسى عليه السلام الخ \*

No other copy seems to have been recorded excepting what has been mentioned in *Kashf*, page 359 According to the concluding remarks of the author, as expressed in the concluding note, the work was completed at Al-Azhar on Wednesday, the middle of Dîl Qadah, 1023/7-12-1614

قال مولعه رحمه الله و قد فرغ من هذه الرسالة نهار الاربعاء نالجماع الازهر  
في اوسط ذي القعدة الحرام سنة ١٠٢٣ .

Written in the same hand, reveals that the book was copied on 20 Dîl Hîjjah, 1043/7-6-1634

Fol 89<sup>a</sup> bears the title, miscellaneous quotations, and two sections of short notes named as 'Faïda' (فائدة)

## H.L. No. 2588

### No. 2810

Fol 101, line 23, size 7 × 4, 8<sup>1</sup>/<sub>2</sub> × 6

## Al-Majmû'ah

A valuable and considerably old copy of a Majmû'ah, consisting of three works on different subjects by different authors Written in one hand

Fol 3-51<sup>b</sup>

### I

المقامات العباسية

## Al-Maqâmât Al-'Abbâsîyah

A rare copy of *Al-Maqâmât Al-'Abbâsîyah* of Zainaddîn (Badraddîn) رين الدين (بدر الدين) (d 963/1555, see Lib Cat, XX, 2192, and Brock, Suppl, II, 394)

Beginning

بسم الله الرحمن الرحيم - و صل الله على سيدنا محمد و على آله و صحبه  
و سلم هذه مقامة (نساها) العقير عدد الرحم العباسي في عرض عرض و نسأل الله  
عمر الدنوب . . . . . اما بعد حمد الله تعالى . . . . . لما حاله بيدي و دين  
الاتراب الخ \*

The work begins with a lengthy introduction (fol 3<sup>b</sup>-7) in which the author narrates the hardships of life and scarcity of friends and obstacles of family. The work proper opens thus (fol 7<sup>a</sup>)

و بعد هذه عشر معامات انساها العنبر سعد الرحمن العباسي برسم سيدنا  
و مولانا شيخ الاسلام سعدى حلى امدع الله الله د الله الذي  
جعل معامات الانرار في علن الح \*

The work is dedicated to one Sa di Chalpi Shaikh al Islam of the Ottoman Empire (fol 7<sup>a</sup>) and consists of ten *Magamah*

No other copy seems to have been recorded. Written in cursive Naskh. Dated Friday the 12th Jumada I 1012/7 10 163 i.e. written 49 years after the death of the author. The colophon of the scribe reads as follows (fol 51<sup>b</sup>)

تم هذا الكتاب الى بالمعامات العباسية بالدف السند سعد الرحمن  
العباسي على يد راعية العدد الدرويش محمد د بن محمد الهري  
الحلبي بم دمشق و كان يوم الغراع اواسط ليلة الجمعة الزهراء  
لديني عشر [sic] ١٠ من جمادى الاولى من شهر سنة اثنى عشر [sic]  
و الف من الهجرة النبوية على مهاجرها الصلوة و السلام \*

Scribe الدرويش محمد د بن محمد الهري الحلبي

This Muhammad al Hariri al Halabi was a popular literary figure of his time. Al Muhibbi (*Khulasa* IV 300) in the following passage wrote that he copied much in his own hand but his calligraphy was scratchy to the eyes and boring to the senses

و كتب الكثير بخطه و من هاهنا لكس خطه صدا الدواطر فسوة  
الدواطر \*

The handwriting of the present MS bears testimony to the above interesting observation. Al Hariri died in 1037/1627 8. For further particulars see *Khulasah* loc cit

Fol 52 contains extracts from the author's note book as the opening passage indicates

و مما نقل من مولانا للعلامة الكبر سعد الرحمن العباسي  
رحمة الله \*

The cover bears miscellaneous extracts and the signatures of the previous owners of the MS. There are three seals on folio 3<sup>a</sup> one of them bearing the inscription محمد بن محمود طالب لطف احد which is dated 1028/1619

Fol 2 also contains miscellaneous quotations in the same hand

Fol 1<sup>b</sup> bears a note, indicating transfer of ownership to al-Hajj, one Aḥmad bin Al-Hajj Muḥammad at-Taḡī al-'Abbāsī as-Safadī by sale It reads as follows

انتقل هذا الكتاب بالبيع الصحيح الى اعر العباد . . . . السند الكاح  
ادمد بن السيد الكاح محمد التقى العباسى الصعدى عمر الله له و لوالديه  
. . . . تكريما فى اواخر ربيع الثانى من سنة ١٠٧٩ و سبعة و الف \*

Dated Rabī' II, 1079/Sept , 1668

Fol 1<sup>b</sup> contains also some verses by the author in another hand

Fol 53-97<sup>b</sup>

## II

الدليل و البرهان على قول حجة الاسلام  
ما فى الامكان ادع مما كان

### Ad-Dalīl wa Al-Burhān 'alā Qaul Ḥujjat Al-Islām mā fī Al-Imkān Abda' mimmā kān

A very rare copy of a useful work, defending the well-known theory of al-Gazzālī (d 505/1111), 'that it was impossible to create a better and more complete and organized universe than the existing one' It was composed in refutation of a work entitled *Al-Intisār Li'l-wāḥid Al-Qaḥḥār* (الانتصار للواحد القهار) criticizing the above-mentioned theory of al-Gazzālī The author often quotes from *Al-Intisār* and then refutes him in detail The work is chiefly based on the Qur'ān Prominent commentators of the Qur'ān and traditionists are also quoted extensively It may be added here that this theory of al-Gazzālī has been discussed by him in *Iḥyā' al-'Ulūm* and other works, and since it raises many serious questions, it has been discussed extensively by prominent scholars

#### Beginning

الحمد لله الذى او حد العوالم على ما سمى فى علمه المكدون وجعل  
كل عالم على ما يلزمه على ادع ما يكون وجعلها دالة عليه . . . . .  
اما بعد فادى لما وقع ، على ما نقله هذا المذكر من كلام حجة الاسلام من  
الكواهر و احياء علوم الدين و الاملاء عليها و حديثه كما سمى الكت ، حوهر  
مكييا للقلوب . . . . . و حدث كلام هذا المذكر مظلما يدعى منه العلوب من  
الخاص و العام . . . . . و قد سميت الدليل و البرهان على انه ليس فى  
الامكان ادع مما كان . الخ \*

Author Shamsaddin Muhammad bin Hamid as Safadi ash Shafi'i  
 The works of reference available here do not provide us with any account of the author. However the following *Ija'ah* at the end of the work dated Monday the 6th Şafar 885 A H / 17 4 1480 suggests that our author flourished in the second half of the ninth century A H (fol 97<sup>b</sup>)

بسم الله الرحمن الرحيم الحمد لله رب العالمين اما بعد بعد و  
 على السمع بحم الدني محمد بن خالد الصعدي الشافعي هذا الكتاب  
 و هو كتاب الدليل و الدرهم الذي القه في الرد على من انكره على الامام  
 حجة الاسلام و له ليس في الامكان  
 و آخرة و احبته ان يرويه عنى  
 و كان الغراع من مراده في محاسن  
 آخرها يوم الاثنين سادس شهر صفر المبارك سنة ٨٨٥ و ثمان و ثمان مائة  
 قال ذلك و كتبه العبد الى الله تعالى محمد بن حامد السامعي \*

He belongs to the Shafi'i School of Law and was an inhabitant of Safad (Syria) as appears from the words Ash Shafi'i and As Safadi affixed to his name. Nothing is known about his pupil Najmuddin Muhammad bin Khalid Ash Shafi'i.

The author's colophon reads as follows (fol 97<sup>a</sup>)

بسم الله الرحمن الرحيم الحمد لله رب العالمين اما بعد بعد و  
 على السمع بحم الدني محمد بن خالد الصعدي الشافعي هذا الكتاب  
 و هو كتاب الدليل و الدرهم الذي القه في الرد على من انكره على الامام  
 حجة الاسلام و له ليس في الامكان  
 و آخرة و احبته ان يرويه عنى  
 و كان الغراع من مراده في محاسن  
 آخرها يوم الاثنين سادس شهر صفر المبارك سنة ٨٨٥ و ثمان و ثمان مائة  
 قال ذلك و كتبه العبد الى الله تعالى محمد بن حامد السامعي \*

The scribe in the following note says that he transcribed the present copy from an autograph of the author (fol 97<sup>a</sup>)

و من خطه بكتب ذلك و انا العبد الى الله الرحمن الرحيم  
 محمد الهروي الحاي بم الدمشقي و ذلك في ديار الدلايا عاشر يوم من شهر  
 ربيع الثاني سنة اثنى عشر و الف من الهجرة النبوية \*

Dated Tuesday the 10th Rabi' II 1012/6 9 1603 At the beginning of the author's *Ija'ah* (quoted above) also the scribe says that he found the same in the handwriting of the author (fol 97<sup>b</sup>)  
 Written in cursive Naskh as the preceding MS

Scribe الدروس محمد بن محمد الهروي الحاي بم الدمشقي

See for him No 2810/I above The cover bears some interesting pieces of verse and anecdotes On fol 97<sup>b</sup> there is a note which states that his pupil As Sheikh Najmuddin has read in this book in year 885 quoted above



Fol 98<sup>a</sup>-100<sup>a</sup>

## III

## العقيدة

## Al-'Aqîdah

The 'Aqîdah of Ash-Shaikh al-Akbar Muhyîaddîn Ibn al-'Arabî (d 638/1241, see Lib Cat, XXVI, 2789/1), reproduced verbatim from his well-known work, *Al-Futûhât Al-Makkîyah* (see Bûlâq edition, A H 1269, vol 1, pp 38-41)

## Beginning

بسم الله الرحمن الرحيم - رب يسر يا كريم . . . . احوائى المومنين  
 حتم الله لنا و لكم بالحسمى لما سمعنا قوله تعالى عن نبيه هود عليه السلام  
 -ين قال لقومه المكدين به و برسالة انى اشهد الله و اشهدوا انى برى مما  
 تسركون الحق \*

The above passage begins in *Al-Futûhât* as follows (p 38)

و هل يتصمن ما يندعى ان يعتقد فى العموم و هى عقيدة اهل الاسلام  
 من غير دهر الى دليل و لا الى برهان فيما احوائى المومنين حتم الله لنا و لكم  
 بالحسمى الحق \*

The colophon of the scribe runs thus (fol 100<sup>a</sup>)

و هذا آخر عقيدة الشيخ محمى الدين العربى رضى الله عنه اودعها  
 فى اوائل كتابه المسمى بالفتوحات المكية رجع الله بها مدسئها و كاتنها و فارئها  
 . . . . . كاتنها محمد درويس الهيرى \*

Not dated Apparently the beginning of the eleventh century, the handwriting being identical with that of the preceding MS Not mentioned in Sarkîs

Scribe the same محمد الهيرى but the handwriting on fol 98<sup>a</sup> is neat and seems to be written by a different scribe

Fol 100<sup>b</sup>-101<sup>b</sup> bear miscellaneous extracts containing prose

H L No 2598

No 2811

Fol 12 lines 11 to 21 size 8×5 5×3

## Al-Majmû'ah

A copy of a majmu'ah consisting of four works on literature and other subjects by different authors All are in one hand

Fol 1<sup>b</sup>-4<sup>a</sup>

## I

لامية العرب

## Lâmîyat al-'Arab

A copy of the well known poem of Ash Shānfarā called *Lâmîyat al Arab* لامية العرب with interlinear explanations of the difficult words and occasional marginal notes

Beginning

اغنموا بني امي صد ، مطنكم فاسكي الى اهل سواكم لامل

For details see Lib Cat XXIII 2506 It may be added here that various commentaries have been written on the poem In all ten commentaries have been mentioned in Brock I 25 and Suppl For different editions see Brock loc cit

Written in Nashb with full vowel points the interlinear explanations being in Nasta liq

Dated 12th Safar 1094/31 1 1683

The colophon of the scribe reads thus (fol 4 )

تمت اللامية في ١٢ صفر سنة ١٠٩٤ في دار العلم سدرار مد العبد

سلطان محمود \*

Scribe سلطان محمود

Fol 1 bears some miscellaneous verses of a poem containing the advice of Hazrat Ali as noted in the first line in these words (روي عن رجل 'روح الم ينع فاسكي امرة الى على عليه السلام and on the same verses by other poets are also given

This Qasida has been translated in English by Sir William Redhouse and printed in London in the year 1881 Other versions are present in European languages like German (See 1147-8 Sarkis Mujam al Mathuat)

Fol 4<sup>b</sup>-7<sup>a</sup>

## II

## لامية العجم

## Lâmîyat Al-'Ajam

A poem composed in imitation of Ash-Shaufarâ's *Lâmîyat al-'Arab* (cf No 2811/I above), called *Lâmîyat al-'Ajam* (لامية العجم).

By Mu'ayyidaddîn Abû Ismâ'il al-Husain bin 'Alî bin Muḥammad bin 'Abdassamad al-Isfahânî at-Tugî'î بن علي بن محمد بن عبد السميد الأمصهاني الطعرائي مؤيد الدين أبو اسمعيل التميمي بن علي بن محمد بن عبد السميد الأمصهاني الطعرائي, a well-known poet of the sixth century A H Born at Isfahân in 453/1061 and executed in 515/1121 For details see Lib Cat, XXIII, 2521, 2551/2, Brock, I, 247, and Suppl

Beginning

امالة الراى راندى عن الحظال الح

For further particulars see Lib Cat, loc cit, and No 2551/2

It may be added here that due to its importance and popularity, many scholars have written commentaries on it

One of these by as-Safadî (d 764/1363) and its abridgements are noticed in Lib Cat, XXIII, Nos 2521-23 For more than fifteen commentaries, various translations and other particulars see Brock, loc cit For editions see Sarkîs, 1241

Written in Naskḥ with vowel-points The MS contains closely-written interlinear explanations and useful marginal notes Notes are full of information and varied in character It contains also a short biographical sketch of the poet and a comment upon his literary genius on the margin

Not dated Apparently the latter part of the eleventh century A H, the handwriting being identical with that of the preceding MS

The latter portion of fol 7<sup>a</sup> bears miscellaneous verses, which are given in fol 1<sup>a</sup> in a corrected manner and completed

Fol 7<sup>b</sup>-9<sup>b</sup>

## III

## قصّة لطيفة

## Qiṣṣat Latîfat

A short interesting story relating to the virtues and vices of the different Arab tribes The story, which is full of verses, was narrated in the presence of Abu'l 'Abbâs as-Saffâh (132-136/750-754), the first of the 'Abbâside Caliphs

The author is not known It seems to have been based on kitâb al-Aġânî

## Beginning

ما ذكره الدهلوي من العباس عن الهنم من عدى الطائي عن برد الرقاش  
قال كل ابو العباس السعاج بعينه مسامرة الرجال و ابى سمرب عنه داب  
لله الح \*

Written in close Nasta liq

The present MS also contains useful miscellaneous marginal quotations

Not dated Apparently the eleventh century A H the handwriting  
being identical with that of the marginal notes of the preceding MSS  
The title is derived from the concluding note of the scribe (fol 10<sup>b</sup>)

”سمب العصب الطبعة“

The scribe is Ibn Ibrahim Mahmood Al Hosain At Tabrī a good scribe

Fol 9<sup>b</sup>-11<sup>b</sup>

## IV

رساله في بيان عباط عقود الاعداد ر تعامل صورها

Risâlat fī Bayân Dâbī ‘Uqûd Al-A‘dâd  
wa Tafâsīl Şuwarihâ

A rare copy of a useful work on the counting of the numbers by system-  
atic movements of the finger The author says that this way of counting  
will do up to ten thousand

## Beginning

بسم الله الرحمن الرحيم و الحمد لله ب العالمين ملهم كنعان  
عقود الاعداد اما بعد يقول اصعب العباد احمد الح في التمنى  
هذه ساله في بيان عباط عقود الاعداد و تعامل صورها ر الح \*

Besides the preliminary remarks given in the preface the treatise is  
divided into the following five chapters and one conclusion as stated

اذا العرص لما ذكرنا في هذه المقدمة بلى تلك الصور صطا و احكاما و مما  
سند ذكره في العصول بناها نمدا و بعصلا \*

Fol 10	I	الفصل الاول في صور عقود الاعداد
Fol 10 <sup>b</sup>	II	الفصل الثاني في صور صورة عقود العشرات
Fol 11 <sup>a</sup>	III	الفصل الثالث في صورة عقود المئات
Fol 11	IV	الفصل الرابع في صور عقود الاعداد و الالف
Fol 11	V	الفصل الخامس في صور عقود عشرة آلاف
Fol 11 <sup>a</sup>		خاتم اذا عرب صور عقود الاعداد

Author Ahmad Al-Hasan Al-Yamni أحمد الحسن اليمنى. Books of reference available here do not provide us with any account of his life and works, but the fact that quotations from Salahaddin Khalil bin Aibak As-Safadi's (d 764/1363) works are found on the margin of the present MS, suggest that he flourished some time after the tenth century A H

Written in close Nasta'liq as the preceding MS Dated Thursday, the 20th Safar, 1094/8-2-1683

The colophon of the scribe reads as follows

تمت الرسالة في شهر الخميس العشرين صفر سنة اربع وتسعين و اله ، بيد  
العدد المير نورگى ابن امير ابراهيم محمود الكسندى الطبرى \*

Scribe محمود الحسن بنى الطبرى

The MS contains marginal extracts from different works including *Sharh Lâmiyat al-'Ajam* (see No 2811/II above) of Khalil bin Aibak as-Safadi (d 764/1363, see Lib Cat, XXII, 2521)

## H.L. No. 2610

### No. 2812

Fol 51, lines 13, size 6×5, 5×3

## Al-Majmû'ah

The present Majmû'ah consists of nine short works on 'Prayer', ethics and other subjects by different authors Written in one hand Not dated Probably the thirteenth century A H

Fol 1<sup>b</sup>-8<sup>a</sup>

### I

اسماء اهل بدر

## Asmâ' Ahl Badr

A fragment of *Asmâ' Ahl Badr*, a work on the life and virtues of those companions of the Prophet who participated in the battle of Badr, which took place in Ramadân of the second year of the *Hijrah* (see *Mu'jam al-Buldân*, vol 1, pp 524-5, E I, vol 1, p 559)

Beginning

الحمد لله الذى اَمَدَّ اهل بدر بحدود العتق والدمر . . . . . وبعد فقول  
العدد . . . ابو البركات عدد الله بن الحسن بن مرعى بن ناصر الدين المعروف  
بالسويدي ابى وصدف فى هذا السعرة مع اسماء اهل بدر الم \*

Author Abul Barakat Abdallah bin al Husain bin Marī bin Nasir addin al Bagdadi ash Shafi'i بن مرعي بن الحسين بن أبي البركات المعروف بالسويدي commonly called as Suwardi المعروف بالسويدي a prominent literary figure of the twelfth century A H He was born at al Karb (Bagdad) in 1104/1692 and educated at المدرسة الرحمانية In the year 1157 A H he went on pilgrimage and also travelled to Baghdad and Damascus etc His death took place on Saturday the 21st Shawwal 1174/165 1761 (cf Brock II 376 and Suppl where the corresponding date is not given correctly) For further particulars of his life and works see Silk ad Durar III 84-86 Brock loc cit Sarkis 1066 7 Among other books of the author are (1) المعاني العشر الاسلامية and with it connected work معاني السبعة printed at Egypt (2) الاموال السبعة It is also printed

The present copy contains only the opening pages and ends abruptly  
thus (fol 8<sup>a</sup>)

و الحمد لله على ذلك ولا بدعة - ط ١  
 هذه الاسماء [١٥] اهل بدر  
 رضوان الله عليهم اجمعين وهذه اسماءهم السبعة \*

The work was printed at Bulaq in 1278 A H (pp 63) See Sarkis  
loc cit

Fol 8<sup>b</sup> is blank

Fol 9<sup>a</sup>-11<sup>a</sup>

## II

دعاء من الوالدین

## Du'â' Bîrr Al-Wâhidain

A prayer out of gratitude for the parents opening as follows

الحمد لله الذي امرنا بسكر الوالدس و الاحسان اليهما \*

The author is not known

Fol 11<sup>a</sup> 11<sup>b</sup>

### III

دعاء عاصمت [81C]

## Du‘â’ ‘Āfiyat

A very short prayer beginning thus

اللهم انى استلكت من النعمة نمامها و من العدم : درامها و من الرحمة  
شموها الح \*

A copy of the present prayer has been noticed in Lib Cat , XXVI,  
No 2796/III

Fol 11<sup>b</sup>-15<sup>a</sup>

#### IV

صفة رسول الله

### Sifat Rasûl Al-Lâh

A short work treating of the virtues and manifold qualities of the Prophet in a very simple manner. The work seems to be based upon Hadîṣ

It opens with an introduction, explaining the blessings and benefits drawn by following the virtues inherent in the Prophet as follows (fol 11<sup>b</sup>-12<sup>a</sup>)

روى عن على بن ابي طالب ، كرم الله وجهه ، قال رسول الله صلى الله عليه وسلم يا على ما من عبد يكتسب صفتي ثم يصعبها في بيته لم يقرب دليلا اليه ، شيطان ولا سلطان حابر الحج \*

The work proper opens thus (fol 12<sup>a</sup>)

الحمد لله رب العالمين . . . . . وبعد فعدة صفة رسول الله صلى الله عليه وسلم  
أدبنا محمد بن حسن الاصباري . . . . . انه قال قال لى الغنى صلى الله عليه وسلم يا ابا هريرة انى رسول رب العالمين و اتم الدين الحج \*

The author is not known

The work does not seem to have been recorded. It seems that the treatises numbered II, III, IV may be by the same author Abdullah bin Al-Hussain Almarai as he has also written a book on prayer شرح دلائل الحيات and which shows that the above-mentioned topics may also be his choice

Fol 15<sup>a</sup>-22<sup>a</sup>

#### V

ذكر الخلفاء

### Dikr Al-Khulafâ'

A complete list of the caliphs from Abû Bakr as-Siddîq (11-13/632-634), the First Caliph, down to Al-Musta'sim bi'llâh (640-656/1242-1258), the last of the 'Abbâsîde Caliphs of Bagdâd, with short biographical notes

Beginning

بسم الله الرحمن الرحيم - ذكر الخلفاء بعد رسول الله اولهم ابوبكر الصديق  
ولى الخلافة بعد رسول الله صلى الله عليه وسلم ستين و دسعا ثم وليها عمر الحج \*

The author is not known

Fol 22<sup>b</sup> bears the names of the uncles and the aunts of the Prophet

Fol 23<sup>a</sup> contains some physiognomy of the first four caliphs

Fol 23<sup>b</sup>-24<sup>a</sup>

# VI

## اسماء النبى

### Asmâ' An-Nabî

A list of the names of the Prophet preceded by a short introductory note on the virtues of those names

Beginning

قال امير المؤمنين علي بن ابي طالب سمعت النبي صلى  
الله عليه وسلم يقول ما من عبد و أمه صغرى يعنى اسماء فقرأها الى  
آخرها ثم بصعها في سنة من د مستحود ا د حامد الح \*

The compiler is not known

Fol 24<sup>b</sup> bears some miscellaneous extracts including the *Khawass* (معرفة الكهف) of *Surat al Kahf* (chapter xviii of the Qur'an) These and preceding treatises seem to be the continuation of the same book beginning from No 2812/VI (صغرى رسول الله)

Fol 25<sup>a</sup>-39<sup>a</sup>

# VII

## زهرة الرياض و برقة العلوب المراض

### Zahrat ar-Riyâd wa Nuzhat al-Qulûb al Mirâd

A fragment of a work called *Zahrat ar Riyâd wa Nu hat al Qulûb al Mirad* (زهرة الرياض و برقة العلوب المراض) beginning as follows (fol 25<sup>a</sup>)

الحمد لله الذي و انا من زهرة الرياض و برقة العلوب المراض في  
قوله تعالى و وصينا الانسان بوالديه انا آله قال حديثا الشيخ حامد بن  
ادريس عن ابن مس مالك قال قال من انا ان بسط له في  
برقة و بعد له في عمرة فليدرو الله [بوالديه]

The whole *maḡlis* is devoted to the explanation of and supplementing informations about the meanings of the *Āyāt* و وصينا الانسان بوالديه حسنا الآية (Al Qur'an xxix 7)

(Al Qur'an xxix 7)



Author Tâj al-Islâm Sulaimân bin Dâ'ûd as-Sabtî (as-Suwârî) تاج الاسلام سليمان بن داود السبتى (السوارى). Nothing is known definitely about the author. Only the following reference by Haj Kh. (III, 551)

رهرة الرياض فى الموعظة للشيخ الامام تاج الاسلام سليمان بن داود السبتى  
 . . . ترجمه من كتابه الفارسى المسمى بهجة الادوار و درة القلوب المراض  
 و الحق فيه فوائد كثيرة و رتبه على سبعة و ستين مجلسا الح \*

indicates that one Tâj al-Islâm Sulaimân bin Dâ'ûd translated the present work (رهرة الرياض) from his own Persian work entitled (بهجة الادوار) and made numerous additions to the Arabic version. Again he refers to this Persian work in the following terms (II, 73)

بهجة الادوار من حقيقة الاسرار فارسى فى الموعظة للمسيح سليمان بن داود  
 السوارى ثم عرّبه مع الحقائق و سماه درة القلوب المراض ثم راد عليه  
 و سماه رهرة الرياض \*

in which he says that the original composition of Sulaimân bin Dâ'ûd as-Suwârî was in Persian entitled (بهجة الادوار من حقيقة الاسرار) and he translated it into Arabic with some additions and named it ترعة القلوب المراض, and then again after some interval made numerous additions and named it رهرة الرياض و ترعة. Thus the title given in the present MS as رهرة القلوب المراض seems to be correct. But unfortunately the present MS is only a fragment of the work, containing only the 52nd *maghs*, while the work is divided into 67 *maghs* (cf Haj Kh, loc cit)

Books of reference available here do not throw any light on the life and work of the author. Neither the original Persian nor the Arabic version seems to have been recorded

Fol 39<sup>b</sup>-41<sup>b</sup>

## VIII

### الصلوة الممسونة

### Aṣ-Salât al-Mansubah

*As-Salât* (صلوة) ascribed to As-Sayyid 'Abdallâh bin as-Sayyid 'Alî Bâ Husain as-Saqqâf Bâ'alwî السيد عبد الله بن السيد على بن الحسين السقاى باعلى, beginning as follows

هذه الصلوة الممسونة سيدنا و مولانا . . . . . السيد عبد الله بن . السيد  
 على بن حسين السقاى ، باعلى . بسم الله الرحمن الرحيم صل على وسلم  
 الاسرار الالهية المدطوية فى الكروى ، القرآنية مهبط الدقائق الربانية الح \*

Beginning

”اللهم صل على سَلَّمَ الاسرار الالهيه انا طوبه في الكفوف العرائسه مهبط  
الدعائى الربانيه وهو الذى العظم مركز حقائى الانسا الح” \*

The prayer ends as

اللهم صل على سيدنا  
وعلى اله وصحبه و سَلَّمَ \*  
عوضا عن وجود الدعائى صلى الله عليه

The name of the author is not given anywhere in any reference books available here The Salat also not recorded as the work is very insignificant

Fol 41<sup>b</sup>-44

# IX

حرر النبى محمد

## Hirz An-Nabiy Muhammad

A *Hirz* (حرر) ascribed to the Prophet beginning as follows

هذا حرر النبى محمد صلى الله عليه وسلم و بها حرر الى و حانه  
الانصافى من شر الكفن و الانس و السناطس و الرياح بسم الله الرحمن الرحيم  
الحمد لله الذى خلق السموات و الارض هذا كتاب من عند محمد بن  
مد الله الى مرة [sic مروره] الكفن و الانس و السناطس الح \*

The above extract from the text indicates that with the present *Hirz* there is also the *Hirz* of Abu Diyanah al Ansari one of the companions of the Prophet Thus *Hirz* is prepared for the protection of its possessor from the evils of genies and human beings and satans and witchery and wind

All the treatises are in one hand Written in ordinary Naskh Not dated Probably the thirteenth century A H

H L No 2594

No 2813

Fol 52 lines 15 size 8½ × 7½ 7 × 6

المجموعه

## Al Majmû'ah

A rare copy of a majmu'ah consisting of three short works in verse by one and the same author

All are in one hand

Fol 1-37

## I

## نتائج الفكر المعروف عن تغافل الثمر

## Natâ'ij Al-Fikar Al-Mu'rib 'An Tafâḍul Aṣ-Samar

A versified work on the fruits, vegetables and their benefits It also describes their effects from the medical point of view

## Beginning

حمدا لمن ابدع اوراق العجبر ورايتها للأكلين بالذمر  
وحمدا بالهاشمي اليزربي بديا المختار غير العرف

Author Sha'bân bin Salîm bin 'Usmân ar-Rûmî as-San'ânî شعبان بن سليم بن عثمان الرومي الصنعاني, a famous poet and distinguished physician of Yemen. He came of a Turkish family and was born and bred in Yemen. His father was one of those Turkish officials who had settled in Yemen, after the domination of the Turks in that country had ceased in 1043/1633 (cf S L Poole's *Muhammadian Dynasties*, p 103) and had enlisted himself in the army of 'Alî bin al-Imâm al-Mu'ayyad bi'llâh (1029-1054/1620-1641). Our author was born at San'â', the famous capital of the Imams of Yemen in 1065/1654-5 and flourished there till he made his mark in poetry and medicine. He composed many poems in praise of the Imâms and their ministers. During the latter part of his life he was in great misery and trouble, so much so that he began to compose on very trifling subjects and sell them to ordinary people at a very low price. Although he composed only two short anthologies, his poems are mentioned in Brock, Suppl, 11, 546-7. His death took place in Rabî' II, 1149/Aug 1736.

For further particulars of his life and works see *Al-Badr At-jâlî*, vol 1, pp 280-82 and Brock, loc cit. For other copies see Brock, loc cit. See also No 2813/III below. Written in ordinary and hasty Naskh. Dated Wednesday, 6th Jumâdâ I, 1247 A H. The colophon of the scribe, who does not reveal his name, reads thus (fol 37<sup>b</sup>)

انتهى نظم نتائج الفكر المعروف عن تفاصيل [sic] الثمر للاديب العالم .....  
شعبان ابن سليم رحمه الله تعالى و كان العراق من ربه بعد الظهر يوم الاربعاء  
..... سادس شهر حماد اول [sic] سنة ١٢٤٧ و مائتين و اله \*

A note on the opening folio in the same hand runs thus

هذه المصنوعة [sic] شعبان سليم رحمه الله تعالى \*

Fol 35 is blank

Fol 37<sup>b</sup>-38<sup>b</sup>

## II

الكلمة المحكمة في المعاجزة نس الحرة و الامه

Al-Kalimat Al-Muhkamah fī Al-Mufākharat bain  
Al-Hurrah wa Al-Amah

An incomplete copy of a versified composition on the mutual boastings of *Al Hurrah* (الحرة e g free born noble lady) and *Al Amah* (الامه e g female slave) and their comparative virtues By the author of the preceding work

Beginning

من بعد حمد الله و الصلوة على النبي المصطفى الصلوات

فادها و اوص الى مقامى      حود نكاكى الدر فى المنام  
و فنده كالغص فى الكذب      يعتر عن در من الشيب  
و فالتا انا لعى حدال      من انا امدل للرجال

The work ends abruptly with the following line (fol 38<sup>b</sup>)

فالتا العنده نامعروكه      لولا امدد ادا متروكه

The present copy contains only 39 verses while we learn from Brock Suppl 11 547 that the work originally consisted of 100 verses and author ship of this composition is also ascribed to the same person mentioned in the preceding composition who has written four books

The above title is taken from Brock loc cit In our copy the following opening note (fol 37<sup>b</sup>) indicates the title

تلوها معاجزة نس الحرة و الامه لناظم الانداب السابعة \*

The only other copy has been mentioned in Brock loc cit

The handwriting is identical with that of the preceding MS Not dated Probably the thirteenth century A H

Fol 39<sup>a</sup>-44<sup>b</sup>

## III

صالح الفكر المعرب عن تعامل الممر

## Natâ'ij Al-Fikar Al-Mu'rib 'An Tafâdul Aş-Şamar

An incomplete copy of *Nata'ij Al Fikar* etc See No 2813/I above

The present copy opens with a preface (fol 39<sup>b</sup>) in prose as follows

اما بعد      انا د الله الذى دل على دانه بددع د  
فاحده الى ما دعانى      فانه اوجب على من لملته نكب الامثال

اليه مستعيناً من لا يطيع من اتكل عليه وهو الذى اذطن اللسان بالدأ فقله . معلناً  
 بعد ان سمية نتائج الافكار المعرب عن تعاضل الذمير حمداً لمن ادب . اوراق  
 السحر السح \*

In the present copy the title is given *Natâ'ij al-Afkâr* (نتائج الافكار), while in Brock, Suppl 11, 547 and the above-mentioned copy (No 2813/I above) instead of the word الافكار there is the word العكّر

The present copy, being incomplete, ends with the following verse (fol 48<sup>b</sup>)

ادماده فد يورث الصداعا وعدّ عنه ودع الدراءا

Fol 49<sup>a</sup>-50<sup>a</sup>, 51<sup>b</sup>, 52<sup>a</sup> are blank Fol 50<sup>b</sup>, 52<sup>b</sup> bear miscellaneous 'Charms' for the fulfilment of sexual and marital needs

Written in cursive Naskh Not dated Apparently the thirteenth century, the handwriting being identical with that of the preceding MSS

## H.L. No. 2600

### No. 2814

Fol 115, lines 21, size 8" × 6", 7" × 6"

## Al-Majmû'ah

A *majmû'ah*, consisting of seven treatises on different subjects by different authors On the first page there is a seal which has become blurred bearing probably the year 1149 and an autograph bearing the sentence چهار روپيه حريد شد by Mohammad Rahim Ahmad The date of the transaction not given

### I

### وصية

## Wasiyat

Fol 1

A *wasīyah* (وصيه), containing moral precepts and valuable instructions for a person seeking to lead a devout life, written by 'Alī bin 'Abī Tâlib (35 10/656-661), the Fourth Caliph, for his eldest son Hasan bin 'Alī (d 49/669)

## Beginning

كتب امير المؤمنين على بن ابي طالب كرم الله وجهه الى الحسن ابنه  
 رضى الله عنه ابنى موصلك بدعوى الله ولزوم امره و عمارة وملك بذكره  
 والاعتصام بحبله الخ \*

The handwriting is identical with that of No 2814/II below

Fol 1<sup>b</sup>-95

## II

كتاب في الانشاء

## Kıtâb fı Al-Inshâ

A collection of letters and poems written in elegant classical style by different writers for different occasions such as bereavement congratulations complaints etc These are meant as models for students The prose compositions are particularly in an elegant and flowery style on the model of the writers of the ninth and the tenth centuries A H

Author The author or compiler of this collection is not mentioned in the MS One Abdalgaffar often calls himself the *Katib* (كاتب compiler or scribe) of this work (fol 44<sup>b</sup> 62 63<sup>b</sup> 83<sup>a</sup> 82<sup>b</sup> etc) There is one composition by Abdalgaffar in the eulogy of *Shaykh* (teacher) Isma'il as Sanadîdî (fol 62) and a letter written to him by Sheikh Abdul Gaffar (fol 44<sup>b</sup>) which suggest that the said Abdalgaffar was not a scribe but a writer and poet In the absence of any evidence to the contrary it may be presumed that the said Abdalgaffar is the compiler of the present collection Works of reference available here however do not provide us with any account of the compiler or his teacher Isma'il as Sanadîdî However the following line by the compiler in eulogy of his teacher (fol 63<sup>b</sup>)

نأى عن ارض الدنيا باجمعها وصلا عن الشام اولا الانجم الزهر

suggests that they belonged to Syria

## Beginning

مراسله السيد جمال الحالى \*

احسن تاركى سدا الروضة العدا سلام مشوق مستبهم بكم عدا

Nothing is known about this *Shaykh* Jamal al Halabî also

Slightly worm eaten and water stained Repaired recently

Written in clear Naskh Not dated Probably the beginning of the eleventh century A H

Fol 95<sup>b</sup> is blank

Fol 96<sup>b</sup>-98<sup>a</sup>

## III

رسالة في الطب

## Risâlat fî At-Tib

A short useful work on medicine, dealing with the most common diseases and the ways of their treatment, giving prescriptions for specific cases. It also explains the symptoms of life and death in a non-technical manner, intelligible to the layman.

## Beginning

موائد للأوجاع اذا كان من حر او برد و وجع الكتف و الضلع و الجذع  
و تحوله من مكان النخ \*

Neither the title nor the author is mentioned anywhere in the MS, but there is a seal bearing the inscription "محمد بن علي الدين ح" سنة ١١٤٩. Probably the same seal is on fol 1<sup>a</sup> which is blurred.

Slightly worm-eaten and water-stained. Recently repaired. Written in Naskh. Not dated. Probably the early period of the eleventh century A.H.

Fol 98<sup>b</sup>-99<sup>a</sup>

## IV

مسائل في الفقه

## Masâ'il fî Al-Fiqh

A short treatise on *Fiqh*, explaining some problems relating to everyday life. It has been arranged in the form of questions and answers.

## Beginning

ما فولكم في الصبح المايح كدن المصبغة اذا وقع فيه نجاسة كعارة تموت  
.... وهل نجاسته عينية او حكمية و هل يمكن تطهيره ام لا . . . . . احاب  
الشيخ المصلي الواقع في الدن من اعدان النجاسة يندكس ما فيها من  
الصبغ المايح الح \*

Author Though the MS does not bear distinctly the name of the author, the first of the replies is ascribed to one Ash-Shaikh al-Mahallî. There are many al-Mahallîs (see for example Sarkîs, 1623-1625) and there is no clue in the text to determine the author. Probably the book is written by *Jalal-ad-Din Abu Abdallah bin Mohammed bin Ahmad bin Mohammed*

ابو عبد الله محمد بن احمد بن As Shafa: bin Ibrahim bin Ahmad Al Mahl: As Shafa: as he was a good scholar of jurisprudence and theology of his time There are other books also by him on this subject The script is identical with the preceding MS

Fol 99<sup>b</sup>-103<sup>b</sup>

V

مطومة ابن سينا

Manzûmat Ibn Sînâ

A versified treatise on medical science (طب) explaining mainly the four seasons (فصول) and their effects on general health and the ways and means of preserving good health in each of the four seasons

By Abu Alî Al Husain bin Abdallah bin Sina commonly called Ibn Sina ابو علي الحسن بن عبد الله بن سينا الشهير بابن سينا the great philosopher and physician (d 428/1037 for further particulars of his life and works see Lib Cat IV 19 and for a comprehensive bibliography see Brock Suppl I 812 3)

Beginning (fol 99<sup>b</sup>)

نقول راحي ربه اني سينا و لم يزل نالله مستعينا  
يا ساني عن صحة الاحساد اسمع مني ح الطب بالاسناد

After a brief explanation of the various *Anasir* (عناصر) it deals with the *Fusul* (فصول) in some detail as follows

Fol 100

الاول فصل الربيع

منها الربيع و هو منوان العمل اذا رابت ال س في ح الكمل  
حار و طب اعدل الرمان منه يبع الدم في الانسال

Fol 100<sup>b</sup>

الثاني فصل الصيف

و بعد دا نا اع، فصل الصيف الناس الكار السديد ال  
يذل منه السرطان اوحها والاسد انصارى حقا يرحها

Fol 101

الثالث فصل الخريف

و عند ما يذل بالمنوان يذو الخريف طاهر العنان  
يحرك السود القراط ا و بعدة من عكسه ا ٢



Fol 101<sup>b</sup>

## الرابع فصل الشتاء

و ان تحل الشمس الجدى اتي      الدار الرطبة ، الدسمى بالشتا  
لكن فصل شديد الوخيم      و بركة يجسس تكمد الدم

The author in the end (fol 102<sup>a</sup>-103<sup>b</sup>) lays down some general principles in a *Khâtimah*

The above title is given in the present MS. In Brock, Suppl, 1827, it has been mentioned under the title *Urjûzat Tadbîr al-Fuhûl fi'l-fusûl* (ارحرة تدبير الفحول فى العصور), which seems to be appropriate. For other copies see Berlin, 6399 (probably incomplete copy). It appears also that the copy mentioned in Berlin, 6399, differs in other respects as well, ten verses in this copy mentioned are at variance from our copy. Paris, 3039/9, Wine, 1457 (with a commentary upon the same by Madyan bin 'Abdarrahmân al-Qusûnî, a scholar of the eleventh century A H, cf Brock, 11, 364 and Suppl.)

There are other *Urjûzahs* of Ibn Sinâ on similar subjects. In Brock, Suppl (loc cit, Nos 88, 90, 91) they have been confounded with each other, as appears from Gotha, 2027/2, 2034/2, Paris and 2942/1, 2992/3.

The handwriting is similar to that of MS No 2814/III above.

Fol 103<sup>b</sup> contains some questions and answers on topics dealt with in jurisprudence (فقہ). One of these answers is by one Waliaddîn bin 'Abdassalâm.

Fol 104<sup>a</sup>

## VI

## رسالة فى العلم

## Risâlah fî Al-'Ilm

A short treatise on the virtues of learning (حرام)

By Ahmad bin al-Husain bin Yahyâ bin Sa'id Abu'l Fadl Badî'az-Zamân al-Hamdânî الرمانى بن سعيد ابو الفاضل بديع الرمانى the great Litterateur of the fourth century A H. He was born on 13th Jumâda II, 358/5-5-969. He died in 398/1007. For further particulars of his life see Ibn Khallikân (De-Slane's translation), vol I, pp 112-14, Yâqût, Mu'jam al-Udabâ', vol I, pp 94-118, Brock, I, pp 93-95, and Suppl, see also Sarkis, 1895-6.

Beginning

العلم بعيد المرام صعب ، اللرام النج \*

Written in Naskh. Not dated. Probably eleventh century A H. In the margin there are two illegible signatures of the previous owners (or readers) of the MS. One of these signatures indicates that the reader was Abdullah Ibrahim Ibn Hajar, "عبد الله ابراهيم ابن هجر".

Fol 103<sup>b</sup> bears some miscellaneous notes relating to prayers (عنه) and other connected points

Fol 105-115<sup>a</sup>

## VII

### كتاب المعشرب

### Kitâb al Mu'ashsharât

A copy of *Kitâb al Mu'ashsharat* a *Diwân* of Ibn al Arabî arranged in alphabetical order. There are ten verses under each letter. Another peculiarity is that every verse begins and ends with the same letter. The arrangement of the letters of the alphabet is also somewhat altered.

By Muḥyîaddîn Ibn al Arabî *ash Shârikh al Akbar* (d. 638/1242 for further particulars see Lib. Cat. V. 11. 293 xxvi)

#### Beginning

حرف منه المعشرب على حرف المعجم المردوح على ترتيبها في الهمس  
و في المعرب و من حروف الالف الى حروف الهاء ومن ذلك  
حرف الالف  
انظر الى الحرف من مدلول اسماني و كونه عن كلى عن احراء

Towards the end there are some pieces on the importance of the letters of the alphabet (حروف المعجم) beginning as follows (fol 113<sup>b</sup>)

انتهى المعشرب على حروف المعجم المردوح و لا انتهت وقع من  
نعسى ان احتمها نابات في مرتبة حروف المعجم من الوجوه  
حرف الهاء عشائها دحيرة حنر للمعادة سامله

For other copies see Escorial 417 Cairo vii 384 Brock I 447 and Suppl

The above title is taken from Escorial 417 and Brock loc cit. In the present MS the title is given as المعشرب على حروف المعجم. In Cairo loc cit the title is given as المعشرب.

Written in Nashḥ. Not dated. Probably the beginning of the eleventh century A H. There is a seal at the end of the book on fol 115<sup>b</sup> which is not clear.

In the following note on the cover one Muḥammad Ibrahim bin Muḥammad Nuḥman al Husayn al Hijazi an Naqshbandî says that he purchased the present MS at Mecca on 19th Jumada II 1068/1431658

قد اشترى محمد ابراهيم بن محمد نعمان الكسبي الكجزي القسدي  
بعد الرجوع من المدينة الى الهدى في المدة [sic] بتاريخ ١٩ شهر جمادى  
الثاني [sic] سنة ١٠٩٨ \*

Fol 114<sup>b</sup>, 115<sup>a</sup> bear other miscellaneous verses of Ibn al-'Arabî  
Not in Haj Kh

## H.L. No. 2612

### No. 2815

Fol 258, lines 21, size 8" × 6", 6" × 4"

## Al-Majmu'ah

A copy of a majmû'ah consisting of 18 pieces, being extracts from,  
or abridgements of, large voluminous works

Written also in one hand On the title page there are three seals  
One of them bears the name of "فادر بن حان حنك بهادر", other two seals  
are illegible

Fol 1-151<sup>b</sup>

### I

## فوائد لواقع الانوار

## Fawâ'id Lawâqih al-Anwâr

The MS contains detailed extracts derived or abridged from *Lawâqih al-Anwâr min Tabaqât al-Akhyâr* (لواقع الانوار من طبقات الاخيار) of 'Abdalwahhâb ash-Sha'rânî or ash-Sha'râmî (d 973/1565, see for details about the work and the author Lib Cat, XII, 753, Sarkîs, 1130 pp, Brock, II, 335 pp, and Suppl)

### Beginning

الحمد لله رب العالمين وصلى الله على سيدنا محمد وآله وصحبه وسلم  
وبعد فائدة فوائد التقطتها من كتاب لواقع الانوار في طبقات الاخيار للشيخ .....  
عبد الوهاب بن احمد بن علي البعراوي الاصبهاني الشافعي ..... وكان  
غير مجتمعة لكونها في اوراق فائدة، جمعها بتركها و لكونها مستملة على بيان  
طريق القوم ..... فائدة قال ابو بكر الصديق لاسكينة وصلى الله عليهم ود  
وليهم امرهم وليس بخيركم النج \*

Nothing is known definitely about the compiler of the abridgement  
The MS bears no ample evidence The following colophon (fol 151<sup>b</sup>)

هذا احرم ما - من فوائد لواع الادوار من طبعات الاحبا للسبع الامام  
العارف عند الوهاب الشعراوي ر كن العراق من كتابها يوم الاحد من شهر حماد  
الآخر [sic] سنة احدى و مائة بعد الالف من الهجرة (سنة ١١٠١ هـ) على يد  
العصر الع - رمضان بن مطر بن رمضان عمر الله له ولوالديه الخ \*

suggests though not clearly that one Ramadan bin Matr bin Ramadan  
might have been the compiler Books of reference however do not provide  
us with any account of the same

Written in clear Naskh Dated Sunday Jumada II 1101/March  
1690 (see the colophon quoted above)

The book in complete form has been published twice in Cairo in the  
years A H 1292 and 1311

Scribe رمضان بن مطر بن رمضان

Fol 152 -160<sup>b</sup> contain extracts from different works These are also  
arranged under (فائدة) Prominent among them are two Faïda (فائدة) one  
by Ash Sheikh Abul Hasan Ash Shazli and the other by Ash Sheikh Abdul  
Wahhab Sheikh Abul Hasan Ali Bin Abdullah bin Abdul Gaffar bin Al  
Hasani Al Idrisi was born at Shazla (ساذلة) in Africa in the year 606 A H  
He lived at Alexandria Two books are already published (a) اسرار الحليل  
and the other (b) مجموعة الاحزاب (Sarkis ١ ٨٨) The other extract is taken  
from the book Tabqat Ashsheranî طبعات السعرائى by عبد الوهاب who is the  
author of 24 books (Sarkis 1129-1134)

Fol 161 -163\*

## II

### فوائد

### Fawâ'id

Fawa'id (فوائد) extracted from *Kitab al jawahir wa ad Durar* (كتاب الجواهر والدرر)  
(of ash Sha ranî (d 973/1505) Cf Sarkis 1130 pp Brock II 337  
and Suppl

Beginning

فائدة من كتاب الجواهر والدرر للسبع عند الوهاب  
في المنام فانلا يقول لى الخ \*

The compiler is not known

The handwriting is identical with that of the preceding MSS

Fol 163<sup>a</sup>-176<sup>a</sup>

## III

فوائد من كتاب ، الاحياء

## Fawâ'id min Kitâb al-Ihyâ'

Extracts from *Kitâb al-Ihyâ'* ( كتاب الاحياء , 1c ) of Abû Hâmîd Muhammad bin Aḥmad al-Gazzâlî (d 14th Jumâdâ II, 505/19-12-1111) For details about the original work and the author thereof see Lib Cat , XIII, 833, Sarkîs, 1408-1415, for a comprehensive bibliography see Brock , I, 419-26, and Suppl

Beginning

فوائد من كتاب الاحياء الامام ..... العزالى قال رسول الله صلى الله عليه  
وسام المومن بنى خمس سدايد مومن يسدة و مدامى يدعة و كافر يعقله  
وشيطان يسله و نفس تنارعه الح \*

The compiler is not known

The handwriting is identical with that of the preceding MS The following colophon occurs at the end (fol 176<sup>a</sup>)

انتهى ما نفعته من كتاب الاحياء \*

Fol 176<sup>a</sup>-181<sup>b</sup>

## IV

فوائد من كتاب ، المواهب ، اللدنة

## Fawâ'id min Kitâb al-Mawâhib al-Ladunnîyah

Extracts from *Al-Mawâhib al-Ladunnîyah fî al-Minah al-Muham-madîyah* ( المواهب ، اللدنية فى المنح المحمدية ) of Shihâbaddîn Ab'îl 'Abbâs Aḥmad bin Muhammad bin Abî Bakr al-Khatîb al-Qastallânî ash-Shâfi'î (d 7th Muḥarram, 923/31-1-1517) For details about the work, its commentaries, other copies and editions see Lib Cat , XV, 1021-2, Brock , II, 73, and Suppl , Sarkîs, 1511 For full particulars about the author and his numerous works, see Lib Cat , V, 169, Brock , loc cit , and Sarkîs, loc cit

Beginning

فوائد من كتاب المواهب ، اللدنة فى المنح المحمدية روى الطبرانى بسدة  
عن عائشة رضى الله عنها ان النبى صلى الله عليه وسلم نزل الكجور كئيدا حربا  
فنام به ما شاء الله الح \*

The compiler is not known

The handwriting is identical with that of the preceding MSS

The following colophon occurs at the end (fol 181<sup>b</sup>)

انتهى ما نقله من كتاب المواهب \*

Fol 181<sup>b</sup>-189<sup>b</sup>

V

فوائد من تفسير البصارى

Fawâ'id min Tafsîr al-Baidâwî

Extracts from the well known commentary on the Qur'an entitled *Anwarat Tanzil wa Asrar at Tawil* انوار التبريل واسرار التاويل (for copies of which see Lib Cat XIX n 1382-6) of Nasiraddin Abu Sa'id (Abu l Khair) Abdallah bin Umar bin Muhammad bin Ali al Baidami ash Shafi'i. There is some difference of opinion about the date of his death. In the Lib Cat XIX n 1382 A H 719/1319 has been preferred. However it seems almost certain that his death did not take place before 716/1316 (cf Br Mus Suppl p 68 Ency Isl article al Baidawi). See for details Lib Cat loc cit Br Mus Suppl loc cit Brock II 417 and Suppl see also Sarkis loc cit. For various commentaries and glosses upon the same see Lib Cat XIX Nos 1387-1401 and Brock loc cit.

Beginning

فوائد من \* در البصاوى قوله تعالى و اذا قلل لهم املوا كما  
امس الناس الهمة منه الانكا و ادما سعيهم لاعتناء مسائرهم او لضعف  
شأنهم اليه \*

The compiler is not known

The handwriting is identical with that of the preceding MSS

Fol 189<sup>b</sup>-191<sup>b</sup>

VI

فوائد من كتاب الخوف و الرجاء

Fawâ'id min Kitâb al-Khauf wa ar-Rajâ'

Extracts from *Kitab al Khauf wa ar Raja'* (كتاب الخوف والرجاء) a work on Sufism as appears from these extracts. However we could not find any clue to the original work which is called *Kitab al Mir'an* (كتاب الميران) also (see the beginning quoted below)

Beginning

فوائد من كتاب الخوف و الرجاء و سمي الصا كتاب الميران على رتب  
ملك حال مدحى اذا رمت سهلا على \* ا و هذا سمي واعط الله في  
ولب عدة المؤمن و قد ورد في الخبر اذا اراد الله بعدد حبرا جعل له واعط  
من فله اليه \*

The compiler is not known

The handwriting is identical with that of the preceding MSS

Fol 191<sup>b</sup>-195<sup>a</sup>

## VII

فوائد من كتاب شرح الهجزة

### Fawâ'id min Kitâb Sharḥ al-Hamzîyah

Extracts from Ibn Hajar al-Haṣṣamî's (d 974/1567, cf Lib Cat, XXVI) commentary upon *Al-Qasîdat al-Hamzîyah fî al-Madâ'ih al-Muhammadiyah* (for which see Sarkîs, 84, 605) of al-Bûsîrî (d 694/1294, see Lib Cat, XXIII, 2529), entitled *Afdal al-Qirâ li Qurrah' Umm al-Qurâ* or *Al-Minah al-Maklîyah* (for copies of which see Lib Cat, XXIII, 2537-8) For numerous commentaries upon *al-Qasîdat al-Hamzîyah* and glosses upon Ibn Hajar's commentary and other particulars see Haj Kh, iv, 557-8, Brock, I, 266-7, and Suppl, see also Lib Cat, XXIII, 2539

Beginning

فوائد من كتاب شرح الهجرية للشيخ العالم العلامة ابن حجر رضى الله عنه  
ذكر اصحاب السيرة ابن سيد الناس هو الفتح اليعمرى وعيرة الحج \*

The compiler of the extracts is not known

The handwriting is identical with that of the preceding MSS

Fol 195-199<sup>b</sup>

## VIII

فوائد من هجرة القلوب، و الخسوع

لعلام العيوب،

### Fawâ'id min Tahârat al-Qulûb wa al-Khudû', li 'Allâm al-Guyûb

*Fawâ'id* (فوائد) extracted from *Tahârat al-Qulûb*, etc, of 'Izzaddîn Abû Muḥammad 'Abdalâzîz bin Aḥmad bin Sa'd ad-Sîrî ad-Damîrî ad-Dahrî (d 697/1297-8) For details about the work and the author see Lib Cat, XIII, 896 See also Brock, Suppl II, 811, and Sarkîs, 900

Beginning

فوائد من كتاب هجرة القلوب و الخسوع لعلام العيوب يقول الله تعالى ادا  
عصاى من يعرفى سلطه عليه من لم يعرفنى الحج \*

The compiler of the *Fawâ'id* is not known

The handwriting is identical with that of the preceding MSS

Fol 199<sup>b</sup>-205<sup>a</sup>

## IX

فوائد من كتاب شرح العنسى المالكي

Fawâ'id min Kitâb Sharh al-Fiṣḥi al-Mâlîkî

*Fawâ'id* (فوائد) extracted from Kitâb Sharh of al-Fiṣḥi al-Mâlîkî

Beginning

فوائد من كتاب شرح العنسى المالكي الحمد لله رب العالمين  
حمد اللعوى هو الوصف بالحمد على حبه العظيم والنكحل الح \*

It appears from the beginning (quoted above) and the contents of the MS that the above mentioned work is a commentary upon some work of Sufism of one al-Fiṣḥi al-Mâlîkî. Nothing is known definitely about the work and the author.

The handwriting is identical with that of the preceding MSS.

## X

فوائد من كتاب النظر الناف وما لعرض من المصائب

Fawâ'id min Kitâb An-Nazar As-Ṣâqib fî mâ li Quraish min al-Manâqib

Extracts from *An Nazar As Ṣâqib fî mâ li Quraish min al-Manâqib* beginning with

فوائد من كتاب النظر الناف وما لعرض من المصائب و من سهل بن سعد  
عن الله عنه قال قال رسول الله صلى الله عليه وسلم من آمن بالله ورسوله  
فإن الله يهديه إلى ما يشاء \*

Neither the MS itself nor the reference books provide any clue to the author and the work.

The handwriting is identical with that of the preceding MSS.

Not in Haj. Kh

Fol 206-207 bear short extracts from *Ar-Raud al-Amîq fî fî as-Siddiq* which altogether consists of forty Hadiths collected in the volume (for a copy of which see Berlin 1513) of Jalâladdîn as-Suyûtî (d. 911/1 of Lib. Cat. X\IV) and Al-Gurâr (Ad-Durâr) fî fadl al-Umar (see Berlin 1514) of the same as-Suyûtî.



Fol 207<sup>a</sup>-212<sup>a</sup>

## XI

فوائد كتاب كشف الاسرار عما خفى فى الادكار

**Fawâ'id min Kitâb Kashf al-Asrâr 'Ammâ  
Khafiya fî al-Adkâr**

*Fawâ'id* extracted from *Kashf al-Asrâr 'Ammâ Khafiya min al-Afkâr* (*fî al-Adkâr*) of *Shahâbaddîn Abu'l 'Abbâs Ahmad bin 'Imâdaddîn bin Muḥammad al-Alghasî Ibn al-'Imâd al-Misrî ash-Shâfi'î* (d 808/1405) For details about the author and the work see Lib Cat, XIII, 914), cf also Brock, Suppl, II, 110-11, Sarkîs, 462 In the present MS for the words '*an al-Afkâr* (عن الافكار) the words *fî al-Adkâr* (فى الادكار) are substituted, which seems to be incorrect

Beginning

فوائد من كتاب كشف الاسرار عما خفى فى الادكار لابن العماد . . . . . سوال  
بأنى شئ يذكر عدد كل ركن من الاركان قال الدسائورى يذكر عدد الادان فوله  
واستمع يوم ينادى المبادئ السخ \*

The compiler is not known

The handwriting is identical with that of the preceding MSS

Fol 212<sup>a</sup>-212<sup>b</sup>

## XII

فوائد من كتاب ثمر الازهار

**Fawâ'id min Kitâb Samar Al-Azhâr**

Extracts from *Kitâb Samar (Samrat) al-Azhâr wa Bahjat al-Asrâr* (for a copy of which see Berlin, 8835) of *Badraddîn Abû 'Umar As-Sayîd Muḥammad bin 'Umar bin Ahmad bin Muḥammad al-'Âdilî ash-Shâfi'î al-Makkî*, a scholar of some repute who died about 970/1562 (cf Berlin, loc cit, and Brock, II, 391) The book in complete form contains fifteen chapters (فصول)

Beginning

فائدة من كتاب ثمر الازهار للشئخ بدر الدين العادلى ساكن مكة المسرفة اوصل  
الماعات الزراعة واحتارها ابونا آدم دون الماعات السخ \*

The compiler of the *Fawâ'id* is not known

The handwriting is identical with that of the preceding MSS

5B



4224

Fol 212<sup>b</sup>-214<sup>a</sup>

## XIII

فوائد من كتاب الزهر الناسم

## Fawâ'id min Kitâb Az-Zahr Al-Bâsim

*Fawâ'id* (فوائد) extracted from *A Zahr Al Basim min Raud al Ustâd Hatim* (الزهر الناسم من روى الأستاذ حاتم) of Muhiyiddin Abu Bakr Abdalqadir bin Shuhb bin Abdallah al A'idarus al Alwî (d 1038/1628 see Lib Cat VII 609) This *A Zahr Al Basim* is an extensive commentary on a letter on mystic subjects which As Sa'id Hatim bin Ahmad al Ahdal al Husaini (d Muharram 1013/1604 see Lib Cat VIII I and Brock II 407) wrote to al A'idarusî the author of the commentary who was his pupil For a copy of the work and other details see India Office 683 and *Khulasat al Agar* II 442

Beginning

فوائد من كتاب الزهر الناسم قال بعضهم نسّم الله الرحمن الرحيم بمفرده  
 كى يكون الحى \*

*The compiler of the Fawâ'id is not known*

The handwriting is identical with that of the preceding MSS

Fol 214<sup>a</sup> al o bears some quotations from *As Sa'at iq* This *As Sa'at iq* seems to be the celebrated work of Ibn Hajar al Haiṣamî (d 974/1067) entitled *As Sa'at iq al Muḥriqah ala Ahl ar Rafd wa a Zandqah* الصاعى المحرق على أهل الرصد والزندقة (see Lib Cat X 568)

Fol 214<sup>b</sup>-215<sup>a</sup>

## XIV

فوائد من شرح نكح على قصده

Fawâ'id min *Sharh Bahraq 'âlâ Qasidatih*

Short extracts from Jamaladdin Bahraq al Hadramîs (d 930/1524 see Lib Cat XVIII 1306) *Al Hadîqat al Anîqah* a commentary upon his own *Qasidah* entitled *Al Urrat al Wasîqah fî al Jam bain ash Sharî ah wa al Haqiqah* The title *Al Urrat al Wasîqah* as given in Asafiyah I 371/845 and Brock Suppl II 505 seems to be incorrect The following passage in An Nur as Safir (fol 176<sup>a</sup>) gives the exact title and explains the nature of the work

وله قصده هو سماها العروة الوثقى فى الجمع بين السرى والحقى  
 أدب فيها الى العان و شرحها شرحا سماه القصد الانسى و قد مر ذكره  
 عدد مؤلفاته \*

## Beginning

فوائد من شرح بحرق على فـمدته للعيد افعال احتياريه تسمى كسدا هي  
مقاط التـكليه ، الحج \*

The compiler of the extracts is not known

The handwriting is identical with that of the preceding MSS

Fol 216<sup>a</sup> contains a short quotation from *Sharh Hizb al-bahr* of *Shahâbaddîn Ahmad bin Ahmad bin Muhammad Zarrûq al-Fâsî* (d 899/1493, see for the author and the work Lib Cat , XXIV, 2715)

Fol 215<sup>b</sup>-217<sup>a</sup> contain extracts from *Ihyâ' al-'Ulûm* of al-Gazzâlî (d 505/1111), cf No 2815/III above

Fol 217<sup>b</sup>-218<sup>a</sup> are blank

Fol 218<sup>b</sup>-220<sup>a</sup> bear miscellaneous quotations in prose and verse

Fol 220<sup>b</sup>-223<sup>a</sup>

## XV

فوائد من كتاب ، نـزـر اللآلى

## Fawâ'id min Kitâb Naşr al-La'âlî

Extracts from *Naşr al-La'âlî*, a work containing moral precepts of 'Alî bin Abî Tâlib, the fourth Caliph, arranged in alphabetical order, and compiled by Fadlallâh al-Râwandî al-Qâshânî (d 562/1167) See for the work and the author Lib Cat , XXIV, 2650

## Beginning

من كتاب نـزـر اللآلى مقفا على حروف ، المعاء حروف ، الااء ، ايمان المرء  
يعرف ، بايمانه الحج \*

These extracts are also arranged in alphabetical order

The compiler of the extracts is not known

The handwriting is identical

Fol 223<sup>a</sup>-224<sup>a</sup> bear miscellaneous quotations

Fol 224<sup>a</sup>-226<sup>a</sup>

## XVI

فوائد من كتاب ، مدح كل سى و نـمـه

Fawâ'id min Kitâb Madh Kull Shai'  
wa Dammihî

Extracts from *Kitâb Madh Kull Shar' wa Dammihî* of Abû Mansûr 'Âbdalmalik bin Muḥammad bin Ismâ'îl as-Sa'âlibî (d 429/1038, cf Lib Cat XII, 791) For a copy of the original work see Berlin, 8334 The work

is also called *Al Yawaqit fi Ba d al Mawaqit* (النواقيت في بعض المواقيت) see Berlin loc cit See also Brock Suppl I 501/26

Beginning

فوائد من كتاب مدح كل سى و دمه لى منصور العالى دم الصح  
 فال رحل من دى عمر بن الخطاب الصبح معناه السلامة فال دعم و لكنه  
 وقل العهم الح \*

The compiler of the extract is not known

The handwriting is identical

Fol 226<sup>b</sup>-228

## XVII

حرب الصعبة ر العلاج فى ورد الصالح

### Hizb Al-Tasfiyat wa al-Falâh fī wird As Şabâh

A rare copy of a *Hizb* (a formula of prayer) to be recited in the morning as appears from the title (ورد الصالح)

By Badraddin Muhammad bin Umar al Adili a mystic scholar of the tenth century who died at Mecca about 970/1562 See No 2815/XII above

Beginning

بسم الله الرحمن الرحيم و به نستعين  
 و العلاج فى ورد الصالح باللفظ  
 [بدر الدى بن] محمد بن عمه العادلى  
 اولاً بعداً ول اعوذ برب الداس  
 سدا و ول اعوذ برب العلى سدا الح \*

No other copy seems to have been recorded

Written in Naskh Not dated Probably twelfth century A H

Fol 228<sup>b</sup>-258<sup>b</sup>

## XVIII

احاديث معولة من صحيح البخارى

### Ahâdis Mauqûlah min Şahih al Bukhârī

Miscellaneous *Ahâdis* quoted from the first part of *Al Jamī As Sahih* of al Imam Muhammad bin Isma'il al Ju'fī al Bukhārī (d 30th Ramadan 256/318 870 see for the work the author and other particulars Lib Cat V 1 Nos 129-187 see also Brock I 158 pp and Suppl

## Beginning

بسم الله الرحمن الرحيم - الحمد لله رب العالمين . . . . . و بعد فده  
احاديث ، نقلنا من كتاب صحيح البخارى من الكرى الاول منه مستمله على  
فوايد لمة و هى غير مرتبة . . . . . و قد حده ، اسانيدھا تسيلا للمحفظ الى \*

The *Isnâds* of the *ahâdis* are omitted There are occasional marginal notes also

The compiler is not known.

The handwriting is identical with that of the previous MSS (except No 2815/XVII above)

Dated 1101/1690

The following colophon occurs at the end (fol 258<sup>b</sup>)

كتبه الفقير رمضان بن مطر عمر الله له و لوالديه . . . . . سنة امل ه \*

Scribe رمضان بن مطر

## H.L. No. 2618

## No. 2816

Fol 104 lines 15, size 8" x 7" 7" x 4½"

## Al-Majmû'ah

A copy of a Majmû'ah consisting of ten works on different subjects by different authors

Fol 1<sup>b</sup>-5<sup>b</sup>

## I

الحم

## Al-Hikam

A copy of *qasîdah*, called *al-Hikam*, explaining the rules of conduct in life and the various religious duties It seems to be intended to be a guide for men in every walk of life

By Salâhaddîn bin Ibn Dâ'ûd Nothing is known about the author and his life

## Beginning

يقول من صالح الدين ود و سما  
اثره باسم بن داؤد وسى و سما  
الحمد لله حمدا لا نظير له  
بم الحلو على من حالدا يعما

There are frequent marginal and interlinear notes explaining the difficult words which occur in the text

This *qasidah* contains 132 verses This has been mentioned in the concluding portion of the text (fol 5<sup>b</sup>)

فصدني كمل بموحر جمع  
[sic] الاكثار حوته عر ما نظام  
عسري بناوب [sic] نابدي بعد مانه  
عسرة حسد سمعها دك ١

Written in Naskh Not dated Apparently thirteenth century A H (see MS No 2816/VII below)

The scribe seems to have deliberately omitted his name in the following colophon appearing at the end

بسم القصد ١١ اب [٥] بالحكم وبم الصكى في يوم [الوهمي]  
الالب دد فعير [العمر] الكعير ١١ ي عر الله ددوبها الح \*

Fol 6<sup>a</sup> contains some verses of the famous *qasidah* of Ibn al Farid (d 632/1235 cf Lib Cat XLIII 2527) beginning as follows

سابق الاطعان بطوى اللدد طى  
معما عرج على كندل طى

Fol 6<sup>b</sup>-13<sup>b</sup>

## II

### رساله في العقائد

### Risâlat fī al-'Aqâ'id

A short anonymous work on theology explaining the cardinal principles of the Islamic faith (امول الدين)

Beginning

الحمد لله رب العالمين  
اما بعد فاول ما يجب على العاقل البالغ  
الانسان قدوس بعباده و يعرف بلسانه بان يقول امنت بالله اى بانه سبحانه واحد  
لا شريك له حى ازالى الالوده الح \*

The MS does not provide any clue either to the title or to the author

The work ends with the following passage (fol 13<sup>b</sup>)

ثم اذا صدق بالقلب و اقر باللسان بما قد سلف بحكم ناسلامه ما لم يصدر  
عن قول او فعل و [نو] الكفر و الازداد  
فاما صد عنه  
ذلك بحكم بازداد و العباده بالله منه سم \*

The handwriting is identical with that of the preceding MS

Fol 13<sup>b</sup>-16<sup>a</sup>

## III

فص الملاء، العلام لما اشتمل عليه النساء، من الاحكام

**Faiḍ Al-Malik Al-'Allâm limâ ishtamal 'alaih  
an-Nusuk min al-Aḥkâm**

A short work dealing with the pilgrimage (حج) and different performances connected therewith

By Muḥammad Salih bin Ibrâhîm az-Zuhairî, a shafi'î scholar of the thirteenth century A H. He was born in 1188/1774 and his death took place at Mecca in 1240/1824. The name 'az-Zuhairî' suggests that he belonged to Zuhair, a small town near Basrah in 'Irâq. See Brock, Suppl., II, 809, Sarkîs, 963.

## Beginning

الحمد لله وحده اعلم وعدا الله و اياه، لما يحسنه و يرصاه ان النساء،  
يشتمل على شروط الحج \*

A commentary upon the work, entitled *Irshâd al-Anâm* (ارشاد الانام), was written by Yusuf bin Muhammad al-Battâh al-Makkî. The work was printed with this commentary at Cairo in A H. 1299, 1309 (Sarkîs, 567).

The MS. has been written very carelessly

The handwriting is identical with that of the preceding MS.

Fol 16<sup>b</sup>-19<sup>b</sup>

## IV

رسالة في المولد

**Risâlat fî al-Maulid**

A short work on *Maulid*, dealing with the life and virtues of the Prophet, as generally described in the works on *Maulid*.

## Beginning

الحمد لله الذي طهر، العالم وكرم نبي آدم بطلعة المولود في العروس  
.. خير من يؤتى في المهر، الرحمة

Nothing is known about the author

The MS. also seems to be incomplete as it comes to an end abruptly thus (fol 19<sup>b</sup>)

لا يصلح كدر ما حمل، من الوديعه الآمده إلا ان شاء آمده المذيعه خير من  
طاهر، من الافدار [الافدار] و طهرت من ايد [ي] العكار \*

The handwriting is identical with that of the preceding MS  
Fol 20-28<sup>b</sup> are blank

Fol 29<sup>a</sup>-33<sup>a</sup>

## V

## الأصول الثلاثة

## Al-Usûl As-ṣalâṣah

A short useful work on *Aqaid* dealing with the three principles e.g. *At Tauhid* (التوحيد) the knowledge of the Qur'an and the Hadîṣ (معرفة دينه) and the knowledge of the Prophet (معرفة نبيه) and the knowledge of the Prophet (معرفة دينه)

The author's name does not appear anywhere in the MS

Beginning

اعلم حمدك الله فالواحد على كل مسمام ماله ان يعرف ثلاثة اصول  
الاول معرفة به بالاحلاص هي التوحيد \*  
الحمد لله

Not dated The handwriting is identical with that of the preceding MSS

Scribe سید ولس انیس سند احمد الله

The following colophon occurs at the end

على فام القدر الى الله تعالى حدة سدد بونس انيس سند احمد الله  
سما و الحمد لله الله له و لوالديه و لاسماءه \*  
الحمد لله

Fol 33<sup>b</sup>-34<sup>b</sup>

## VI

## قطعه من بيان الاسرار

## Qit'at min Bayân al-Asrâr

The 23rd chapter from *Bayan al Asrar* (بيان الاسرار) or *Bayan Asrar at Talibin* (بيان اسرار الطالبين) of one Sirajaddin Umâr al Milânî (cf Berlin 3060 H Kh 11 77 ascribes its authorship to one Maulana Yusuf)

Beginning

الفصل الثالث والعشرون في بيان اهل النور و هم ابناء الله تعالى \*

The original work consists of 24 *fasl* (cf H Kh loc cit)

Not dated The handwriting is identical with that of the preceding MSS

The following concluding note occurs at the end

بقل هذا الفصل من بيان الاسرار \*



Fol 34<sup>b</sup>-46<sup>a</sup>

## VII

رسالة في اتباع السنة ، و السنة

**Risâlat fî Ittibâ' al-Kitâb wa as-Sunnah**

A short and useful work on theology, stressing the importance of following strictly the teaching of the Qur'ân and Hadîṣ and abstaining from the innovations of the later periods

## Beginning

الحمد لله الذى نزل العرفان على اكرم عبادہ ..... و بعد فلما كان  
مكرات السله . معروفة رمادا و معروفة مكراتنا وفسه . فيها الدع  
والمكدرات الح

The work is divided into the following three chapters

- Fol 35<sup>a</sup> I الباب الاول فى التخص على اتباع كتاب الله و منه رسول الله  
صلى الله عليه و سلم \*
- Fol 38<sup>a</sup> II الباب الثانى فى التعرض عن المكدرات الح
- Fol 42<sup>a</sup> III الباب الثالث فى الاحاديث التى لا اصل لها الح

The MS does not provide any clue either to the title or to the author Of the authorities and the eminent traditionists and jurists quoted in the text, as-Sakhâmi (d. Sha'bân 902/April, 1497, see Brock, Suppl., II, 31) is the latest Hence we may infer that the author of the present work flourished not earlier than the tenth century A H

The MS is written very carelessly Written in the same hand as the preceding MSS

Dated Friday, 22nd Rabi', II, 1247/29-9-1831

The following colophon, in which the scribe deliberately omits his name, occurs at the end

ود ومع الفراع من توفيم هذا الكتاب بيد صعه . العناد  
..... صحوة يوم الجمعة نهار الثانى و العشرون [العشرين] من شهر  
ربيع الثانى سنة سبع و اربعين و مائتين بعد الاله من الهجرة النبوية الح \*

The following note indicates that it was collated with the copy from which it was transcribed

بلعه . المقابله بقدر الوسخ و الطاعة على المفعول عنه \*

Fol 46<sup>b</sup>-50<sup>b</sup>

## VIII

رسالة في مدح المستافى

## Risâlat fī madh al-Mustafâ

An anonymous treatise devoted to the praise of the holy Prophet  
Beginning

أحمد من ادرك من صدقه الإرادة بعد العدة الخ \*

The MS neither bears any clue to the author's name nor to the title  
The MS comes to an end abruptly thus

و... بعد هذا حادثة أم من الخ \* ثم حدة \*

Not dated The handwriting is identical with that of the preceding  
MS

Fol 51<sup>a</sup>-54<sup>a</sup> are blank

Fol 54<sup>b</sup>-77<sup>a</sup>

## IX

رسالة في تكفير المعص

## Risâlat fī Takfīr al-Mu'ayyan

A useful work on *Takfīr* explaining that it is valid to declare a specified person impious or infidel if he commits such an act. The work is based on Hadīṣ and Al Imam Abu l Abbas Ibn Taimiyah (d 22nd Du lqa dah 728/29 Sept 1328 Brock II 100 pp and Suppl.) is extensively quoted. This *risâlah* was originally addressed as a letter to the residents of Ujūnah (a town in Najd) the early stronghold of the author.

By Muḥammad bin Abduwāḥhab bin Sulaiman bin Alī an Najadī (d 1206/1792 for further particulars see Lib Cat XXVI 2805/IV)

Beginning

هد الرسالة [ هذه رسالة ] أسلمها شيخ الإسلام محمد بن عبد الوهاب رحمه الله  
بإمر من أهل المدينة لما أشعلت بكفر المعص إذا فعل ما تكفر به  
فقال رسول الله صلى الله عليه وسلم [ عمر ] من  
كذب وانا في الكاهن اطر ان الناس على صلالة الخ \*

Written very carelessly

Not dated Apparently thirteenth century A H the handwriting  
being identical with that of the preceding MSS

Fol 54<sup>b</sup> is in a later hand Fol 77 contains miscellaneous notes Fol 78<sup>a</sup> is blank

Fol 78<sup>b</sup>-112<sup>b</sup>

# X

كتاب جامع في الفقه والادكار

## Kitab Jamai' fi al-Fiqh wa al-Adkar

It is a book dealing with the life of the Prophet, and his divine qualities and virtues The book also deals with the rules of prayer, religious laws, and about the life after death in the next world The name of the author is not given

### Beginning

الحمد لله رب العالمين و على الله على سيدنا محمد وآله وصحبه  
أجمعين . . اما بعد فاني جعلت هذا الكتاب ثلاثة اقسام الف الف \*

The work is divided into three parts

(1) م في سير النبوة \*

(2) م في مسائل الاعمال المرضية \*

(3) م في انواع الذكوة و الاحكام العقيمة و الامور الاحوية \*

Each of the three parts is subdivided into short *ba'bs* The introduction contains full contents of the sub-chapter a summary

After the introduction the main discussion and work-proper opens thus

(Fol 79<sup>a</sup>)

القسم الاول في الاداب الذكوة و الاحكام العقيمة عديدة مختصرة  
بسم الله الرحمن الرحيم الحمد لله رب العالمين . . و ان عيسى عند الله  
ورسوله وابن امته وكلمته العاها الى مريم و روح لنا و ان الجنة حق  
و النار حق الف \*

The MS comes to an end with the following —

و من سادات الصكانه العسرة المشهود لهم بالكنه و هم ابو بكر الصديق و عمر  
و عثمان و على و سعد و سعيد و طلحة و زبدر و عند الرحمن بن عوف ، و ابى  
عنده [ ابو عنده ] بن الجراح رضى الله عنهم و من خدامه انس ابن مالك ،  
و عند الله بن مسعود و بلال و زيد بن حاربه و ام ايمن رضى الله عنهم \*

Not dated probably thirteenth century A H The handwriting is identical with that of the preceding MSS

H L No 2587

No 2817

Fol 130 lines 12  $7\frac{1}{2} \times 5\frac{1}{2}$   $6 \times 4$

### Al-Majmu'ah

The present Majmu'ah consists of six works on theology Sufism and Fiqh by different authors

Fol 1-29\*

#### I

رساله في الصوف

### Risalat fi Al-Tasawwuf

This treatise on Sufism (Tasawwuf) deals with those qualities of human nature on which the foundation of Tasawwuf is laid down and according to the author it is based mainly on four things (i) الصدق (Truth) (ii) الصفا (Purity) (iii) الصبر (Patience) and (iv) السخا (Generosity)

Beginning

على الله على سديدنا محمد  
والتكديت الله رب العالمين والعامة  
للمعنى و الصلاة والسلام على سديدنا محمد وعلى آله وصحبه  
السلام عليكم يا اهل السريعة السلام عليكم يا اهل الطريقة بعد وعد  
سئل حصرة ما عن الصفا فقال بنى الصوف على اربعة اشياء الحق الحق \*

Neither the title nor the author's name appears anywhere in the manuscript

Written in ordinary Naskh Not dated Apparently thirteenth century A H the handwriting being identical with that of MS No 2817/V below

The following colophon occurs at the end (fol 29 )

بسم بعون رب السموات والارض على يد كاتبها السميع وولى ابن  
السميع عددي \*

Scribe السميع وولى بن السميع عددي

Folio 29<sup>b</sup> is blank

Fol 30<sup>a</sup> 10<sup>a</sup>

## II

مسائل في علم التوحيد

## Masâ'il fî 'Ilm al-Tauhîd

A work on Sûfism, and *Tauhîd* giving a sûfic interpretation of *Tauhîd* and other points connected with it

By 'Abdalganî bin Ismâ'il bin 'Abdalganî an-Nâbulusî بن العدى بن ابدل بن عدى الدابلسى, a prominent sûfi scholar (d 1143/1731) For further particulars of his life and works see Lib Cat, X, 578, Brock, Suppl, II, 473-76, and Sarkis, 1832

## Beginning

هذا [sic] مسائل في علم التوحيد الشيخ عدى الدابلسى . .  
الحمد لله رب العالمين . . اما بعد فعدا مسائل في علم التوحيد و التعويده ،  
[التو . . . .] الطريق لانهم الا على مقتضى ما اتم به الشرع المحمدي الح \*

No other copy seems to have been recorded

The MS is written very carelessly Not dated Apparently thirteenth century A H , the handwriting being identical with that of MS No 2817/V below

Fol 41<sup>a</sup>-45<sup>b</sup>

## III

كتاب ، ابي حارم

## Kitab Abî Hâzim

A short work consisting of questions and answers relating to different masâ'il of fiqh and Hadith by Abu Hâzim It seems that the present work was composed for the benefit of the common man towards the understanding of Religious Laws

## Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد . . . روى ابي  
[sic] حريزة روى الله تعالى عنه عن الشيخ ابي حارم رحمة الله تعالى عليه اده  
قال بعدما كان ذات يوم من الايام سافر [sic] على شاطئ البحر فادا شيخ كدبر السن  
فلا فاني النخ \*

The above title is derived from the following note which appears on the front of fol 41<sup>a</sup>

هذا كتاب ابي حارم على التمام و الكمال

## Beginning

الحمد لله رب العالمين وهو مل في مسائل و فرائض \*

At the end of the book the author outlines four kinds of belief (الانما) and ends on describing its characteristics thus

ثم قال يا ابي حارم الانما معرق ام جمع  
يا ابي حارم بارك الله اليه \*

(Fol 4a<sup>b</sup>)

Similar works have been noticed in Berlin (Nos 1852-10209 and India Office 2125) under the title رسالة ابي حارم and مسائل ابي حارم but the beginnings and ends given therein do not agree with those of our copy

Written very carelessly Not dated Apparently thirteenth century A H the handwriting being identical with that of MS No 2817/V below

Fol 46<sup>a</sup>-70<sup>b</sup>

## IV

عنه الا ~ ا

Gāyat al-I<sup>h</sup>tisār

A famous concise work on *fiqh* according to the Shafi'i school It is also called *Muḥtaṣar fī al-fiqh ala maḍhab al-Imam aḥ Shafi'i* (مختصر في الفقه على مذهب الإمام الشافعي) or *Taqrīb fī al-fiqh* (تقريب في الفقه) Cf Brock Suppl I 676 7

By Abu Shujā Taqiaddīn Aḥmad bin al-Ḥusain bin Aḥmad al-Isfahānī a prominent shafi'i scholar of his age Some account of his life was given in Lib Cat XIX 1832 but the date of his death was not recorded therein His death however took place in 593/1196 Cf Brock loc cit

## Beginning

قال السمع الامام الروع ابو سجع احمد بن ابي بن احمد  
الاصفهاني وبعد بعد سألني بعض اصدقائي اليه \*

And further gives the cause for writing the book saying بعد سألني بعض اصدقائي [sic] ان اعمل [sic] مرا في الفقه على مذهب الشافعي في عدة الاختصار

For other copies see Lib Cat loc cit and Brock loc cit

The work has been commented upon extensively by various authors For a commentary by Taqiaddīn Abu Bal'r bin Muḥammad bin Abdal-mu'min al-Hisnī (d 829/1425) see Lib Cat XIX 1833 34

For other commentaries see Brock I 392 and Suppl For editions see Sarkis 318 and Brock loc cit

Written carelessly in ordinary Naskh Not dated. Apparently thirteenth century A H , the handwriting being identical with that of MS No 2817/V below

Fol 76<sup>b</sup>-107<sup>a</sup>

V

رسالة في الثواب والعقاب

Risâlat fî as-Şawâb wa al-'Iqâb

A work enumerating the various rewards and punishments prescribed in the Islamic Law for different acts The work is based on the Qur'ân and Hadîs

Beginning

والله تعالى و اقيموا الصلاة ان الصلاة تدمى عن العكساء و المدكر . .  
و قال تعالى فضله من بعدهم حله ، اصاعوا الصلاة و اتبعوا السعوات . قال  
ابن عباس رضى الله عنه قال رسول الله صلى الله عليه و سلم ان فى حميم  
و اديا الحج \*

The MS neither bears the title nor the author's name Written very carelessly in ordinary Naskh

Dated 28th Safar, 1255/13-5-1839

The colophon of the scribe reads as follows (fol 107<sup>a</sup>)

كانما روى السعدى ابن الشيخ عدى عمر الله له و لوالديه ١٢٥٥ هـ ٢٨  
صفر الخير \*

Scribe روى السعدى ابن الشيخ عدى

Fol 107<sup>b</sup>-108<sup>b</sup> bear miscellaneous quotations and *nuqûsh*, on the model of those prevalent among the sûfîs

Fol 76<sup>a</sup> and 109<sup>a</sup> are blank

Fol 107<sup>b</sup>-108 contain names of God written on the entire page and some forms of talisman تعويذ are also given

Fol 109<sup>b</sup>-130<sup>b</sup>

VI

كتاب معراج رسول الله

Kitâb Mi'râj Rasûl al-Lâh

A work narrating the details of the Prophet's *mi'râj* (معراج i.e. the ascension to the Heaven)

## Beginning

هذا كتاب معراج رسول الله نسم الله الرحمن الرحيم قال الله سبحانه وعالي  
 من الذي اسرى بعدة لئلا من المسجد الحرام فاحذلق الناس  
 في المعراج الحج \*

The MS bears neither the title nor the author's name. It should not be confounded with the famous work of Abul Qasim al Qushairi (d. 465/1074) noticed in Lib Cat XV 990.

Written in ordinary Naskh very carelessly. Dated Sunday Du l Hijjah 1261/Dec 1845.

The colophon runs thus

العراج من هذا الكتاب المبارك يوم الأحد من شهر ذي الحجة  
 سنة الف ومانس احد سنون [sic] \*

Fol 124<sup>b</sup> 125<sup>a</sup> are blank.

## H L No 2601

## No 2818

Fol 53 lines 19 to 24 size 8 × 44 6½ × 4

## Al-Majmû'ah

The present majmû'ah consists of two independent works on different subjects by different authors in different hands. On folio No 1 there are two seals which are illegible.

Fol 1<sup>b</sup>-5

## I

رساله في الاله

## Risâlat fî al-Basmalah

A short commentary on *Al Tasmuyah* (eg بسم الله الرحمن الرحيم) explains its meaning with grammatical analysis.

## Beginning

الحمد لله الذي وعد لمن ذكره ذكره بس الملائكة المعرّضين و ادعى على ما  
 ذكره [sic] من عبادة المكرمات و بعد هذه كلمات الاله صاده  
 عن العكول في سان شرح التسميه على احسن وجه من التوفيق الحج \*



The MS does not bear any clue to the author's name. Some works bearing the same title (رسالة في الدعاء) have been noticed in Berlin (Nos 2597, 2598, 2267, 2773, 2292, 2282, etc.) but the beginnings and the ends thereof do not agree with those of the present MS.

The present work is dedicated to one Shaikh al-Islâm of the age, whose name has been omitted (cf. the preface of the MS).

The book is written in the form of question and answer and in its writing the author claims to have observed fully the principles of discussion known as Munazra (مناظرة). He writes on fol. 1<sup>b</sup>

”و فرات فيما من سوال و الجواب بعبارة يرصمها او او الالاب و راعيه ، في تكثيرها فادون العاطرة يكون على وفق طبع المناوسة “ \*

Written in Naskh Dated 1180 A H /1766-67

The work comes to an end with the following passage (fol. 5<sup>a</sup>)

..... ومدة الحروف . التسعة عشر تقع كعبارات الدوب التي تقع في تلاء ،  
الساعات الائمة عفر دوبا و اشرح لنا صوبنا و توقنا مع الانرار بحرمه اسماء ، العظيم  
و ذكرنا ، الكريم و الحمد لله وحده سدة ثمانين و مائة و اله ، \*

Fol 6-53<sup>b</sup>

## II

### شرح قصيدة البردة

### Sharḥ Qaṣīdat al-Burdaḥ

A copy of Zamaddīn Khālid bin ‘Abdallāh al-Azharī (d. 14 Muharram, 905/26-8-1499) commentary on *Qaṣīdat al-Burdaḥ*. For details see Lib Cat, XXIII, 2536, where a copy of the work has been noticed. For the author's life and works see Lib Cat, XX, 2095, *Ad-Dam al-lāmi*, Vol III, pp 171-2, Brock, Suppl, II, 22 Sarkīs, 811-2

Beginning

اما بعد حمد الله مستحق التكميد و التهليل الحج \*

For the numerous editions of the commentary see Sarkīs, 812 and Brock, Suppl, I, 468

The present MS is correctly written in clear and good Nasta‘liq. A comparison shows that the copy noticed in Lib Cat, loc cit, is carelessly written.

Not dated. Probably eleventh century A H

Fol. 53<sup>b</sup> contains miscellaneous quotations

H L No 2606

No 2819

Fol 80 lines 15 size 8 × 6 6 × 5

## Al-Majmû'ah

A copy of a majmu'ah consisting of five works on theology (عقائد) and other subjects by different authors

All are in one hand

Fol 1<sup>b</sup>-46

## I

٢ ، العيان بالدليل ، المرهان عن عقيدة اهل الحق ، الانعان

**Kashf Al-'Iyân bi Ad-Dalîl wa Al-Burhân 'an  
'Aqîdat Ahl Al-Haqq wa Al-'Îqân**

A very rare copy of a useful commentary upon *Shams al Iman fi Tauhid ar Rahman* (شمس الایمان فی توحید الرحمن) a versified treatise on theology of Afîfaddîn Abdallah bin As ad bin Alî al Yafî ash shafi'î (d 768/1367 see Lib Cat VIII 908) Thus *Qa'idat* (عقائد) was originally included in the author's work *Al Irshad wa Al Tatri* (الارشاد والنظرة) for a copy of which see Lib Cat loc cit It was printed separately in Java 1318 A H and Cairo (cf Brock Supp II 227)

Commentator Tayyib bin Abî Bal't bin Amrah al Hadramî طب بن ابی بکر بن عمرة الحضرمی a scholar of Hadramaut who flourished in the earlier part of the twelfth century A H as would appear from his colophon (quoted below)

## Beginning

الحمد لله المنعم ببحر الوحود و العدم المنفصل وانوار الكتاب الى  
الوحود و بعد فاعول h من ابی بکر بن عمرة الحضرمی  
لما کان اسرف العلوم على الاطلاق علم التوحید و کاتب عقيدة  
اهل الحق المسهورة فعلا ربنا للمنفعى فی عانه الانکار النمس منی  
بعض الاحوان فی الله ان اشرحها شرحا بعض مرادها فاحمدت لما  
هدالك و لما فهمت ان اسمها عقيدة اهل الحق و الانعان  
سمعت السرح کشف العیان بالدلیل و المرهان عن عقيدة اهل الحق  
و الانعان الح \*

Fol 1<sup>b</sup>-2<sup>b</sup>The work proper begins with a *muqaddimah* thus (fol 2<sup>b</sup>)

مقدمة الحكم اذ اب امر و بعده و هو اما شرعى او عادى او عقلى فالسوى  
ما حكم به الشرع و هو ينقسم الى الايجاب و الدب الح

The commentary proper opens thus (fol 4<sup>a</sup>)

قال الشيخ مبتدئا بالتدريبات لادعاء اهم و الاكثر و اكثر [sic] حلافا علا الى ترفع  
و تطهر و تقدر و تدبر ردا الى مالكا او مصلحا او مريدا او حالفا او معبودا  
و مراد المصنف . الح

The original work of al-Yâfi'î consisted of 160 verses in al-Bahr at-Tawîl beginning

تبارك من شكر الورى عنه يقصر لكون ايادى حوده ليس تحصر

The first 90 verses are in the praise of God The commentator begins his work by commenting upon the verse opening with

علا ردا عن كيه ، او اين او متى الح

which is the 100th verse of the *Qasidah* (cf introduction of the commentator)

The commentator in the following concluding note

و قد تم ما وصدت تعليقه على هذه القصيدة الشريفة قال شارحها  
وافى الفراغ منه الا قليلا و ، الطبر يوم السد ، سادس عشر شهر ردى الكحة  
الحرام ستة احدى عشر [ة] و مائة و اله ، فان كان موافقا للصواب فمدح المدع  
الوهاب الخ الح (fol 45<sup>b</sup>) \*

Says that he completed the work on Saturday afternoon, 16th Du'l Hijjah, 1111 A H /25-5-1700

No other copy seems to have been recorded

Not in Brock

Fol 46<sup>b</sup>-48<sup>a</sup>

## II

## وصية

## Wasîyah

A very rare (probably unique) copy of a *Wasîyah* (وصية) explaining and laying emphasis on the practice of all necessary prayers, duties and observations meant for a devout life Originally, it was addressed by the author to his son

## Beginning

شهادة رصده الإمام العالم عفيف الدين عند الله بن عبد الرحمن  
 ناصر دفع الله به أمن الحمد لله الذي هدانا لهذا وما كنا لنهتدي لخطه عن مرادنا  
 وبعد فليجمع ما ورد في المسالك به من عمل به ربح لك  
 العلاج في الداء فاول ما اوصى به النعمي طاهرا و باطلا  
 معافا امثال جميع او امر الله و احداث محارمه الخ \*

The rest of the *Waqiyah* is divided into the following *faṣl*

- Fol 47<sup>a</sup> فصل و مما اوصى به المحافظ على صلوة الصبح الخ  
 Fol 47<sup>a</sup> فصل و مما اوصى به احباء ما بين المغرب و العشاء الخ  
 Fol 47<sup>a</sup> فصل و مما احث عليه عدم الخروج من الايام من بعد  
 صلوة الصبح الى الخ \*
- Fol 47 فصل و مما احذر الاكثار من الكلام المناج الخ  
 Fol 47<sup>b</sup> فصل فعلق بما تقدم ثوب العقلة من تمام الليل الخ  
 Fol 47<sup>b</sup> فصل و مما اوصى به صلة الرحم الخ  
 Fol 47<sup>b</sup> فصل و مما اوصى به عدم اختيار احد الخ  
 Fol 47<sup>b</sup> فصل و مما اوصى به ثوب النكر على جميع خلق الله الخ

The MS ends as follows (fol 48 )

استودعك الله لا تصع وداعه رويك الله النعمي و حفظك  
 في نفسك و دواعي و حرم لي و لك بذلك  
 بحسب محمد و اله  
 بمسألة الوعدة \*

Author Afifaddīn Abdallāh bin Abdarrāḥmān bin Abī Bakr Bafādī al Ḥajj al Ḥadramī the famous Ṣafīī scholar of Southern Arabia particularly well versed in Fiqh

He was born at Shihṛ (Yaman see Mu jam al Buldan III 363 4) in 850/1445 6 He travelled to Adan and other places in search of knowledge He drank deep at the fountains of learning and attended the lectures of prominent scholars of Southern Arabia Afterwards he began to instruct pupils in the principal mosque of Shihṛ where students flocked to him He also performed the duties of a jurist till he became the accepted mufti (jurist) of the place and everyone acknowledged his superiority in Fiqh He was very pious and God fearing He performed the pilgrimage in 915/1510 Among his various compositions his short work on Fiqh entitled *Mukhtasar fi al Fiqh* (المختصر في الفقه) better known as *al Muqaddima al Hadramiyah* (المقدمة الحدرمية) is well known (For a commentary upon which by Ibn Hajar al Ḥayṣamī (d 974/1767) see Lib Cat AI 11 1873

See also Brock, Suppl., II, 528, 555 for glosses upon the above-mentioned commentary) According to An-Nûr As-Sâfir (p. 99) he wrote another *muḥṭasari fî al-Fiqh*, shorter than the above, which was commented upon by Shihâbaddîn Muhammad bin Ahmad bin Hamzah ar-Ramlî al-manûfî al-Misrî ash-Shâfi'î (d. 13th Jumâdâ I, 1004/4-1-1596, cf. *Khulâsat al-Aṣar*, III, 342-7). The author of An-Nûr As-Sâfir, loc. cit., also mentions the following works of his:

- (i) لوامع الانوار وعدادها الاسرار وودائع الانوار في فصل القائم بالاسرار
- (ii) الصحيح القواطع في معرفة الواصل والقانع
- (iii) مؤلفه، عليه، في اذكار الحج

mentioned in Brock, Suppl., II, 555, under the title *Hilyat al-Bararah wa al-Shi'ar al-Khuyarah fî adlâl al-Hajj wa al-'Umrah wa ziyâat qabrihî sal'm* *حياة البردة وشعار الخيرة في اذكار الحج والعمرة وزيارة قبره صلعم*

- (iv) وصية نافعة
- (v) رسالة صغيرة في عام العلك

Only two of his works (e.g. *Al-Muqaddima al-Hadramiyah* and *Hilyat*, etc.) are mentioned in Brock, loc. cit.

His death took place on Sunday, 5th Ramadân, 918/14-11-1512. For further particulars see An-Nûr As-Sâfir, pp. 98-100. Brock, loc. cit., mentions him among those who flourished in the tenth century A.H. and gives no date. Sarkis (519, 520) confounds him with Jamâladdîn Muhammad bin Ahmad bin 'Abdallâh bin Muhammad Bâfadh al-Sa'dî al-Hadramî (d. 903/1498), the author of *Muḥṭasari al-Anwâr*. See An-Nûr As-Sâfir, pp. 23-26. No other copy seems to have been recorded. Neither in Hajj *Kh* nor in Brock.

Fol. 48<sup>b</sup>-49<sup>b</sup>

### III

عقيدة

### Aqidah

It is a versified treatise on theology in accordance with sunni creed. This name of the author is not mentioned anywhere.

Beginning

بسم الله، اللهم حُلِّ الحمد	على الهدى مبدئ، وحسن الهدى
و حسن الاعتماد في العائد	و ما تعلمه، من العوائد
.....	.....
و بعد فاحفظ هذه العقيدة	فانك اصدق العقيدة
علم اصول ديننا معادة	النكح عما يحكى اعتادة

It ends with the following verses

و صلى الله ذو الكلال على النبي و آله و آل

بسم

ما راسب العا دم و اهلبا في ليلها بحوم

No other copy seems to have been recorded. On page 99 fol 50<sup>a</sup> there is a small chapter on human city (المدينة الانسانية) by As Sheikh Ibn Al Malī Al-Jowainī الكويني (Abul Inaali Abdulmalek bin Abi Muḥammad Abdallah bin Yousuf Al Juwainī Al Haramain d 20th Rabī II 478/20 S 108.) For reference see Lib Cat X 493

The writer in these pages described qualities of human beings as a city which embodies all types of sentiments and at the end says that God himself has undertaken to protect these qualities so that men utilize them for their personal needs. He ends as

قال الشيخ هذا ما ادنا ذكره من هذه المدينة التي هي دلائمان

محفوظة \* هـ

(Fol 50<sup>b</sup>)

Fol 51<sup>a</sup>-57

## IX

المقدمة الآخر

### Al-Muqaddimat Al-Ājurrūmiyah

A well known treatise on grammar by Abu Abdallah Muḥammad bin Muḥammad bin Da'ūd as Sīnḥajī better known as Ibn Ājurrum ابو عبد الله ابراهيم بن داود الصنهاجي السهرنسي Ajurum of Fas (Morocco). He was born in 672/1273 and died at Fas in Safar 723/Feb 1323. He composed the present treatise at Mecca. See Bugyat al Wu at Brock II 237 8 and Suppl Sarkis 20 and Lib Cat XX 2109

Beginning

الكلام هو اللغز المركب المعقد بالوضع و اسماء بلاه الم \*

Several commentaries have been written on the work. For the various commentaries glosses and versified versions see Haj Kh VI pp 73-76 Brock loc cit. A few commentaries and glosses have been noticed also in Lib Cat XX Nos 2109-2115. For editions and translations see Brock loc cit and Sarkis loc cit. This book is one of the most famous works of the author. Authors of England and France have translated this book. Mention can be made of Prof Byron (بيرون) of Cambridge etc. This book has been published several times in Egypt and Beirut (Sarkis 2115)



- (3) 1044/1634 The name of the book is  
سعة النافوس في معاني أم البراهين  
(4) 1115/1703 عبد الله بن عبد الرحمن بن موسى (المقدمة القحربة)  
(5) 1199/1708 and others أبو الحسن بن عمر الطائي  
(6) عبد الرحمن بن محمد د  
(7) أحمد بن محمد المقرئ  
(8) يحيى بن محمد الملباني  
(9) محمد بن عيسى الدمشقي  
(10) محمد بن أحمد بن عرفة الدمشقي

The original book *Umm Al Brahin* أم البراهين was written by Abu Abdallah Muhammad Bin Yousuf al Hasani as Sannausi (d 892/1486 or 895/1490 cf Brock Suppl II 352) For a copy of the text see Berlin 2006 7 and for the various commentaries glosses translations and editions see Brock II 200 and see also Sarkis 1008 which quotes about the author

وله في العلوم الطاهرة اربعة جمل جمع من فروعها و اصولها السبع  
والله اعلم  
بل زاد على القهار مع معرفته حل المسكلات سيما  
الدوحد لا تقرأ علم الطاهر الا حرج منه لعلوم الاحرة سيما القصد لكثرة مرادف  
الله تعالى كانه يساعد الاحرة (يعرف الخلف ا ١٧٦ نفاً من بدل الانهاج) \*

The author Abu Abdallah al Hasani as Sannausi died in the year 890 A H at the age of 63 years (Sarkis 1058)

The name of the scribe is not mentioned in the manuscript All are written in one hand—in ordinary Naskh There are mistakes in writing at some places Not dated Probably twelfth century A H

H L No 2605

No 2820

Fol 13 lines 17 size 8 × 5 6 × 4

Al Majmu'ah

The present *Majmu'ah* contains two short works on different subjects by different authors in different hands



Fol 1<sup>b</sup>-3<sup>b</sup>

## I

تكملة الاخيار سميعى حديد، فداء المسلم بالكافر من النار

**Tuḥfat al-Akhyâr bi Tahqîq Hadîş Fidâ'  
al-Muslim bi al-Kâfir min an-Nâr**

A short work explaining the meaning and implications of the Hadîş in which it is stated that kâfirs will be ransoms for the deliverance of Muslims from hell-fire. It was composed when a question on the subject was referred to the author by one Maulânâ Nî'matallâh, the Qadî of Mecca.

The MS does not provide any clue to the author.

Beginning

الحمد لله الذى وفق للقيام باعداء الاحبار البدوية من ارتصاة  
وعده رسالة لطيفة. . . . . سميتا تكملة الاخيار بتسمين حديد ، فداء المسلم الكافر  
من النار سألنيما الى يد الاكمل . . . . . فاعنى مكة المكرمة مولانا نعمة الله آودى  
. . . . . ان اورد سوالا فيما رواه ابو موسى الاشعري . . من قوله ان امتى  
مرحومه اذا كان يوم القيامة اعطى الله كل رجل من هذه الامة رجلا من الكفار  
يقول هذا فداء<sup>س</sup> من النار اسم \*

The work ends with the following concluding remarks (fol 3<sup>b</sup>)

و لتقصر على هذا القدر فيسه تدصرة لمن يتدصر و تدكرة لمن يتدكر  
و قد كمل ، رسالتنا هذه فى تكملة يوم عيد العطر سدة اله ، و مائة و مائتين  
و اربعة من هجرة [sic] البدوية \*

in which he says that he wrote the present treatise (in about a quarter of the day) on the day of 'Id al-Fitr, 1184/18-1-1771

No other copy seems to have been recorded. Written in Naskh. Not dated. Probably the thirteenth century A.H.

Scribe الحاج محمد بن الحاج محمد بن حوى

Fol 4<sup>a</sup>-13<sup>b</sup>

## II

رسالة فى اقتداء الجمعية بالشاوعة

**Risâlat fî Iqtidâ' al-Ḥanafîyah bi  
Ash-Shâfi'îyah**

A short tract discussing whether it is valid for a Hanafî to follow an Imam belonging to the Shafi'î School in the prayers. The author has tried

to collect the different opinions of the various Hanafi scholars on this issue

Beginning

الحمد لله الذى افنى بحمده فى كل رساله و معاله و الصلوة و السلام  
 قال مولانا الامام ا د المحقق ابن الهمام السمع على السدى  
 الحنفى احوالى رحمكم الله سالدوى ان اجمع لكم اموال العلماء  
 السال السهه فى نيل الامداد بالسبعه اله \*

Author Ali as Sindī al Hanafī على السدى الحنفى

No clue to the author's life and work is traceable in the books of references

However the fact that he was a pupil of Ibn al Humam (d 7th Ramadan 861/30 7 1457 cf Lib Cat IX 1643 and Brock Suppl 91 92) suggests that he flourished in the latter half of the ninth century A H The *nash* as Sindī indicates Indian origin

No other copy seems to have been recorded Written in Nash Not dated Probably thirteenth century A H

Neither in Haj Kh nor in Brock

H L No 2604

No 2821

Fol 9 lines 26 size 6 x 6 6 1/2 x 11 1/2

Al-Majmu'ah

An exceedingly valuable copy of a majmu'ah consisting of two short works on philology by two different authors Written in one hand

Fol 1<sup>b</sup> -

I

انوار محاربة من كتاب ابى نور يعقوب بن اسحاق الاصمهانى

Abwâb Mukhtârah min Kitâb Abi Yûsuf  
 Ya'qub bin Ishaq al-Isbahani

Selected chapters from the detailed work on philology of Abi Yusuf Ya'qub bin Ishaq al Isbahani a prominent philologist of his time

## Beginning

هذه ابواب احتوتها من الابواب التى ألفها ابو يعقوب بن اسحق الاصمغاني  
 رحمه الله التكملة فى النسخ بغير اسمه اعلم ان العرب سمى ، اسنياء عرو ، ما  
 ارادت بها فكثرت اليوم فى امواة الناس و حارب على غير ما فيله ، عليه ومن  
 دلى ، الدماء كان الرجل يتزوج المرأة فادا اراد الدخول بها يدى عليها بيتا من  
 شعر او صوف ، او دبر الحى \*

The MS is considerably old and is, perhaps, the only copy in the world  
 Written in scholarly Naskh Not dated But the following note on the  
 cover in the same hand

و فرع من تعليقه يوم الثلاثاء رابع عشر دى حجة حرام [sic] آخر صفر  
 سنة ٨٨٨ \*

suggests that the present MS was transcribed in or about the year 888  
 A H /1483

The work was printed at Cairo, 1350 A H , on the basis of the present  
 MS See No 2821/II below

Fol 5<sup>b</sup>-9<sup>a</sup>

## II

كتاب ، ما اتفق لعظه واحله ، معناه

# Kitâb mâ Ittafaqa Lafzuhû wa Ikhtalafa Ma'nâhu

A rare, old and probably unique copy of a valuable tract on lexicon  
 It treats of those words of the Qur'ân which have several meanings

## Beginning

قال المبرد هذه حروف ، العداها من كتاب الله عرو وحل متفقة الالفاظ مختلفة  
 المعادى ... . و اما اتعاق اللطين و احتلاه ، المعدن و دحو و حدث  
 شيئا اذا اردت وحدان الصالة و وحدت على الرجل من الموحدة الحى \*

Author Abu'l 'Abbâs Muhammad bin Yazîd as-Şumâlî al-Azdî  
 al-Basrî better known as al-Mubarrad الى الوردى the great grammarian of his age He was born in المبرد ،  
 210/826 and studied under Abû Hatîm as-Sijistânî (d about 250/564) and  
 Abû 'Usmân al-Mâzinî (d 249/863) He is highly spoken of by his contemporaries  
 He wrote many works, of which *Al-Kâmil* (Sarkîs, 1613) is the  
 most celebrated His death took place in شاول ، 285/Nov 898 For  
 further particulars of his life and a complete list of his works see *Mu'jam*  
*al-Udabâ'*, VII, 137-45 , *Târikh* Bagdâd, III, 380-87 , see also Brock , I, 108,  
 and Suppl

Written in scholarly Naskh Not dated Apparently in or about 855 A H the handwriting being identical with that of the MS No 2821/I above

The work has been edited by Professor Abdal aziz Ma'man of Muslim University Aligarh It was printed and published by Muhibba d-din al Khatib at his Salafiyyah Press Cairo in A H 1300 (pp 41) The publisher al Khatib in his *Khatimah* (pp 40-41) wrongly asserts that the MS was transcribed between the sixth and seventh centuries A H However we agree with him in the opinion that the present MS is perhaps the single extant copy in the world (*see also* No 2821/I above)

## H L No 2608

### No 2822

Fol 42 lines 17 to 21 size 8½ x 6 6 x 4

## Al-Majmū'ah

A valuable copy of a *Majmu'ah* consisting of four works three of which are on music and the fourth deals with *some important points of grammar* On the first page two monograms of Cambridge University are pasted and there are also two seals on the title page which is illegible

Fol 1-19\*

### I

## م منظومه فی علم الانعام

### Manzumat fī 'Ilm al-'Angam

A metrical essay on the science of music with illustrating tables and charts

By Agh Shaikh Shamsaddin as Sūdawī

Beginning

الحمد لله ولي الله	من حادى علم النعمه
و اسكر الله على عطاء	سكر احبلا نامنا برماه
و بعد حمد الله و الصلاة	ود حادى دل من النعمه
لنألقى فى نظم دى الرساله	و شرحها فلم ادع معاله
فصل اصول اربع للنعم	او وصحتها فى ذا المعال فادهم

There is no mention of the author in any one of the books of reference available. However, it seems certain that he belonged to Sâidâ, Syria (cf صيد ساء , Yâqût, Mu'jam al-Buldân, III, pp 439-41)

The scribe of the present copy mentioned about the author as deceased and this fact suggests that the author of this treatise flourished before him and probably before 969/151-2 (cf No 2822/III and IV below)

Rules of music have been discussed in this extensively and they are explained by the help of circles and charts. There are twenty-six circles, explaining the musical practices and some charts and semicircles as well. The book is one of the rarest on the subject. On the first page before the title-page there is a small description in English, by some Englishman, probably someone belonging to Cambridge University.

Not dated. Probably the ninth century A.H., and during the lifetime of the author (cf MS No 2822/II below)

The cover is illuminated with *gold and floral designs* and beautifully written on thick creamy papers. It also contains seals of some previous owners of the MS.

Fol 19<sup>b</sup>-31<sup>a</sup>

## II

موشحاً ،

### Muwashshahât

Pieces of *Muwashshah* (موشح) arranged according to the musical tunes

By the same Shamsaddîn as-Sâidâwî

Beginning

من فرط نار اشتياؤى و لفتى و احتراؤى العـ ، حال التلاوى موشحاتى  
العراق اتيه ، للركـ ، ليلا ابعى رياره لئلا تحول الوجد عددى شوقا لسكان بعد  
انسدت بين القفول فى الزرودد معو الى و العله ، فى الانكسار مع الهوى الحـ \*

The words العراق and الزرودد are terms of the musical science

The handwriting is identical with that of the preceding MS

The following passage (fol 24<sup>a</sup>)

و له ايضا مسح الله فى احله \*

suggests that the MS was transcribed during the lifetime of the author

Fol 26<sup>b</sup>-30<sup>b</sup> bear some pieces of *Muwashshah* by the well-known saint Sayyidî 'Alî bin Abî'l Wafâ'

Fol 32-38

## III

مطومد فی علم الانعام

## Manzumat fī 'Ilm al-Angâm

Another valuable copy of Shamsaddin as Şudawî's metrical work on music (see No 2822/I above)

Beginning

الحمد لله ربی الاعلم من حادلی منه تعلم ا

Written in good scholarly Naskh Not dated Apparently the latter part of the tenth century A H the handwriting being identical with that of MS No 2822/IV below which is an autograph of a prominent scholar who was alive in 969 A H (see No 2822/IV below) and who mentions the author in the following terms

حم الله تعالى مولعه و سقى عنه  
و احسانه الخ \*

which is generally used with reference to dead persons

Fol 38<sup>b</sup>-41<sup>a</sup>

## IV

العصدة الرعمه

## Al-Qasīdat Ar-Rûmīyah

A metrical version of *Ar Risalat al Adudīyah al Wad īyah* (for a copy of which see Lib Cat IX 820/1 and Sarkis 1332) of Adudaddīn Abdarrahman bīn Aḥmad as Siddīqī al Qādī al Iḥī (d 756/1355 see Lib Cat XIX 1545)

Beginning

بسم الذى علم نحو الحكم بصرف اوصاف معانى الكم

و بعد والعبر للعنى القوى  
محمد الى على  
والله لا الداب الصعب الحموى  
و لم بل للحموى بدهب

و ابعج الدالف منه نحد  
فاحترق ان انطمها لخطها  
رساله السنج ا  
و موهما اند له من لخطها

By Muhammad bin 'Alî, a Hanafî scholar of the tenth century A H  
Works of reference do not provide us with any account of the author  
However, it appears from the following passage, in the beginning of the  
MS (fol 38<sup>a</sup>)

هذه القصيدة الرومية نظم الرسالة العنصرية في علم الوصع مما عني مدظمه  
افقر الوبى محمد بن على القاضى ناليم اليمن سابقا و قد نظمها مرة ثانية في  
مكة من الرحرا ايضا وسماها رفع المدح في علم الوصع :-

that the author, one Muhammad bin 'Alî, who was sometimes a qâdî (judge)  
in Yemen [اى انه كان قاضياً ناليم اليمن], composed this metrical version  
Further he says that he re-composed this treatise at Mecca in the same  
*bahr* (e g رحر) and surnamed it *Rîf' al-man' fî 'Ilm al-Wad'* (رفع الواع في  
علم الوصع)

The following line towards the end (fol 41<sup>a</sup>)

في الروم تم ، هذه القصيدة وردنا يكعلها معدة

indicates that the present Qasîdah was composed in *Room* (Turkey), hence  
its title *Al-Qasîdat ar-Rûmîyah* (القصيدة الرومية)

The following line (fol 41<sup>a</sup>)

فرعتها [كدا] في تسعة ودوليه ، ستين تالمو تسعمايه حله ،

suggests that the author completed this composition in 969/1561-2 Hence,  
it may be assumed that he flourished in (the latter half of) the tenth century  
A H

The present work is very rare and probably unique It has not been  
mentioned anywhere, although many commentaries, glosses and versified  
versions of *Ar-Risâlat al-'Adudîyah al-Wad'îyah* have been mentioned in  
Brock , II, 208, and Suppl

Written in scholarly Naskh Not dated Apparently in or after  
969 A H

The value of the present rare copy is further enhanced by the fact that  
it is an autograph as appears from the following note at the end in the same  
hand (fol 41<sup>a</sup>)

تم ، الرسالة الوصعية بحمد الله و عونه و حسن توفيقه و كتبه مؤلفه حامدا  
مصليا و مسلماً \*

The following note on the margin indicates that the present copy is not  
the original draft of the author

بلغ مقالته و تصحيح [كدا] باصله كتبه ناطمه \*

Neither in Haj Kh nor in Brock





This book has been first published and edited in Germany and afterwards published in Tunis, Murshidabad and Qâzan, etc

For other copies see Brock , loc cit , and for editions Sarkis, loc cit

Written in Naskh Not dated Probably the tenth century A H

Fol 1<sup>a</sup>-2<sup>b</sup> and 25<sup>a</sup>-28<sup>b</sup> are in a much later hand

Fol 29<sup>a</sup>-31<sup>a</sup>

## II

### وصية

### Waṣīyah

A *Wasīyah* by al-Imâm Abû Hanîfah Nu'mân bin Şâbit al-Kûfî (d 150/767, see Lib Cat , V, 235, and for further bibliography see Brock , Suppl , I, 285) It was written by the Imâm for his pupil Yûsuf bin Khâlid as-Sumtî al-Basrî (d Rajab, 189/June, 805, for further particulars of his life see Al-Jawâhir al-Mudî'ah, Vol II, p 227, and al-Ausâb of as-Sam'ânî, p 306), when he (the pupil) sought his (the Imâm's) permission to return home (cf the beginning below)

#### Beginning

هدية وصية الامام الاعظم لتلميذه اليماني (sic) السمتي (Berlin, 3968) رحمه الله ..... حين استأذنه للخروج الى وطنه و الرجوع الى مدرسته فقال لا حتى اتقدم اليك بالوصية فيما تحتاج اليه في محاضرة الناس و تاديب الدعس و سياسة الرعية ..... و اعلم انك متى اسألت الى عشرة من سنن من الناس صاروا لك اعداء الخ \*

For other copies see Berlin, 3968, and Brock , Suppl , I, 287 For other *Wasīyahs* of the same Imâm see also Brock , loc cit

For a commentary upon the same see Berlin, 3969

The handwriting is identical with that of the preceding MS

Not in Haj Kh

Fol 31<sup>b</sup>-68<sup>a</sup>

## III

### دعوة المبتدعين و ناصرة المهتدين

### Dâmiġat al-Mubtadi'in wa Nâṣirat al-Muhtadîn

A copy of a rare and valuable work on Al-Kalâm in refutation of the sham sûfis and the wrong practices and innovations, which have crept into the tenets of the faith (دين) It also narrates the virtues of the true sûfis and saints

## Beginning

الحمد لله الذي هدانا لهذا وما كنا لنهتدي  
 رابست طائعه من الله بالعلم عوت و اعوت من شاعها من العلم  
 اردت ان انزل اعانها في هذه الارزاق  
 و يحكى من حكي عن الله الح •

The work is divided into two *Qism*

Fol 32<sup>b</sup>-41<sup>b</sup> قسم في بيان صير صانع الطريقة و • اصحاب الحق  
 و بيان معتادهم لطرف السريعة الح •

Fol 41<sup>b</sup>-66<sup>a</sup> و قسم في بيان ان اعمال هذه الطائفة معالته لسريعة الاسلام  
 و صفاته للروايات المنقولة عن اسم الانام الح •

Author Husamaddīn Husayn (Hasan cf الفوائد البهية p 74) bin Alī bin Ḥajjāj bin Alī as Signaqī بن علي بن حجاج بن علي على Signaqī a prominent hanafī scholar of the seventh century A H who was the first to write a commentary upon al Hidayah the celebrated work on Hanafī fiqh He belonged to Signaq (a town in Turkistan) and studied under the prominent scholars of the place He travelled also to Bagdad and Damascus He made his mark in various subjects especially in Fiqh Al Kalam and grammar and composed works on all these subjects Only four works (including the present one) of his have been mentioned in Brock II 116 and Suppl

Besides those mentioned in Brock loc cit the following works also were composed by him

- |     |                         |
|-----|-------------------------|
| I   | الكافي شرح اصول النردوي |
| II  | شرح ال • مل             |
| III | الدعاج                  |

His death took place in Rajab 711 or 714 A H

For further particulars see Tash kopri Zada's Tabaqat al Hanafiyah fol 45 Al jawahir al Mudi'ah vol I pp 212-214 Al Fawaid al Bahiyah pp 74 75 Bugyat al Wu at fol 18<sup>b</sup>

Haj Kh III 185 ascribes the work to Husamaddīn Hasan bin Sharaf at Tibrizi (d after 790 A H) Brock Suppl I 142 wrongly places his death in 715/1315 on relying on as Subki (Tabaqat VI 86) but the al Hasan bin Sharafshah mentioned by as Subki is another person In Berlin 3092 3 both the scholars are mentioned as its author But in view of the internal evidence of the present MS we have come to the conclusion that it is as Signaqī who is the author of the work under notice In the following concluding remark (fol 66<sup>b</sup>)

يقول العدد الصغرى ، بتاريخ يوم الاحد و العشرين من شهر ربيع الاخر من  
سنة ثلاث تسعين و ستمائة ..... حسين بن على بن حجاج بن على  
السعداوى جعله الله من المهتدين ... \*

the author, as-Signâqî, says that he composed (or completed the composition of) the present work on 21st Rabî' II, 693/21-3-1294 (cf also Râmpûr, I, 298) It means that the present work was composed about a hundred years before the death of Hasan bin Sharaf at-Tibrîzî Therefore, it is *very improbable* that Hasan bin Sharaf at-Tibrîzî would have survived about a hundred years after the composition of the work

The handwriting is identical with that of the preceding MS

Fol 68<sup>b</sup>-76<sup>b</sup>

#### IV

### الاسئلة و الاجوبة

### Al-Asi'lah wa Al-Ajwibah

The present tract consists of a series of questions and answers, relating to some points of *Fiqh*

Beginning

ما قول من يرى وجوه عرائس المنقول و المفعول ..... فى حق التراكمه  
الدين يسكنون فى الاراضى الغير المملوكه فباحد نعم هم من فطيع بعض سائة  
اوشاتين الجواب لا يجوز الاحد و لا يحل الماحود الح \*

The compiler is not known

The handwriting is identical with that of the preceding MSS

The book contains answers of twelve questions and it ends thus

” ايها الى هذا عبارة العية - تم دالء ، بحمد الله و عونه و صلى الله على  
سيدنا محمد و على اله و صحده و سلم تسليماً “ \*

Fol 77<sup>a</sup>-86<sup>a</sup>

#### V

### سنة مسائل

### Sittat Masâ'il

The present MS contains answers to six questions, relating to different points of *Fiqh* Some questions are similar to those mentioned in the preceding MS It is probable that similar questions might have been sent to various jurists of the *place* Most of the questions mentioned in the

present and the preceding MSS have reference to Turkistan and the conditions prevalent there

### Beginning

الحمد لله الذى اسل رسوله بالهدى و دس الحق  
سنة مسائل ود سألنى عنها سائل الحج \*

The six *masd al* have been arranged into six *faql* as follows

- |     |                     |   |
|-----|---------------------|---|
| I   | Fol 77 <sup>a</sup> | الفصل الاول فى حوار الحمى و عدمه  |
| II  | Fol 79 <sup>a</sup> | الفصل الاول [sic الثانى] فى بيع الكلاء و احاربه   |
| III | Fol 79 <sup>b</sup> | الفصل الثالث فى التراكمة و التركمان الدس بسكنى<br>فى الارامى الغبر المملوكة الحج *        |
| IV  | Fol 80 <sup>a</sup> | الفصل الرابع فى نأحد من كل قطع برعى فى ملكه مدة<br>من المـ ف او السناء ساء او سانس الحج * |
| V   | Fol 80 <sup>a</sup> | الفصل الخامس فى من بسكنى ملك آخر مدة معلومة<br>و برعى مواسمه فنه بعدد الاحارة الحج *      |
| VI  | Fol 84 <sup>a</sup> | الفصل السادس فى المنع عن الدحول [sic دخول] الغبر<br>ملكة لأحد الكلا *                     |

The MS neither bears the title nor has any clue to the author. However it appears from a reference (fol 8<sup>b</sup>) to Şahib (the author of) al Hidayah (d 593/1196) that the author of the present treatise flourished not earlier than the seventh century A H. Frequent references to the Turkomans and the various places in Turkistan suggest that our author belonged to Turkistan.

The handwriting is identical with that of the preceding MSS

Fol 86<sup>b</sup>-161<sup>a</sup>

### VI

[تلخيص] كتاب السكحيل فى من حرف الانكيل

[Talkhis] Kitāb at-Takḥīl fī mān Harraf al-Injil

A work in refutation of Christianity and its dogmas

Beginning (fol 86<sup>b</sup>-90<sup>a</sup>)

الحمد لله الواحد الذى لا ينكر بالاعداد الذى لا تصلعه الاشكال و الابدان  
اما بعد فان كتاب السكحيل فى من حرف الانكيل الذى  
السمع الاحل شمس الدس الاصهبانى الصوفى بد الله مصححه كتاب  
بدصم الرد على القصى و اليهود و رده على عسرة انواع

الباب الاول منه فى شان كون المسيح عليه السلام عددا من عبيد الله .....  
 .... ثم انى لما رايتهم مايله الى المختصرات و الطباع راعته  
 عن المطولات اردت ان الشمس كتاب التخصييل .... فسرعه فيه بعد الاستخاره  
 .... فلهذا الكتاب و راعيت ترتيبه الاموات فقله .... الباب الاول  
 فى كون المسيح عدد امن عبيد الله الخ الخ \*

The authorship of the original work and the abridgement seems to be confused. Haj Kh, II, 249, ascribes the original work to Abu'l Baqâ' Sâlih bin Husain al-ja'farî, a scholar of the early seventh century A H, and the abridgement to Abu'l Fadl al-Mâlikî Al-Masudî, who flourished in the tenth century A H, both being noticed under the title *At-Takhjîl fî man Harraf al-Injîl* See also Brock, I, 430, and Suppl, where the original work of al-ja'farî is called *Kitâb al-Bayân al-wâdih al-Mashhûd min Faddâ'ih an-Nasârâ wa al-yahûd* كتاب الواضح اليهود من وسمائح كتاب التخصييل فى من حرف الانجيل (cf Br Mus, 864), and the abridgement of Al-Masudî is mentioned with the title *Takhjîl man Harraf at-Taurât wa al-Injîl* Sarkîs mentioned that the author *Abul-Baqâ Saleh bin Al-Hussain* who became known by the year 618 A H, wrote both the books, namely (1) *البيان الواضح من وسمائح الانجيل* و (2) *التخصييل* من حرف التوراة و الانجيل. Out of these two books, the former has been published by F. Farbiz at Bonn in the year A.D. 1897 (Sarkîs, 701-702) (cf also Br Mus, Suppl, 190, where the word *التوراة* is omitted).

On the other hand, the compiler of the present abridgement ascribes the authorship of the original work to one *Ash-Shaikh Shamsaddîn as Sûfî al-Isfahânî* (of whose dates and period nothing is known) and calls it *كتاب التخصييل من حرف الانجيل* (cf the introduction of the text quoted above). Further, the MS does not bear any clue to the identity of the author of this abridgement. However, the beginning of our copy agrees with that of the original work as recorded in Haj Kh, loc cit, in the following passage

تخصييل من حرف الانجيل للسيد الامام انى العلاء صالح بن حسين  
 الجعفرى و مستخدمه للسيد انى الفصل المالكى السعوى فرغ من تاليفه فى  
 شوال سنة ٩٤٢ اول العمل الحمد لله الواحد الذى لا يتكثر بالاعداد الخ \*

and differs from that given in Br Mus, loc cit

The wording of the contents of the same as given in Br Mus, loc cit, also does not agree with those of the present MS, though there is no difference in substance

Similarly, the beginning of the abridgement of as-Su'ûdî, as given in Br Mus, Suppl, loc cit, differs totally from that of our copy

In view of the above, it is very difficult to determine the authorship of this abridgement as well as that of the original work. It is, however,

certain that the present abridgement (إبصار) does not differ materially from those noticed in Br Mus loc cit and Br Mus Suppl loc cit

The present copy is however incomplete Only a very small portion of the tenth (and the last) *bab* is found For full contents see Br Mus loc cit The present copy ends with the following passage (fol 160<sup>b</sup> 161<sup>a</sup>)

العسم الثاني ذكر منه ما [حار] به من الإنباب والنباب  
 فارجح  
 الله عليه النكحة و أنار النكحة و إنا منابر الأنوار و محي بذلك أنار الكهف \*

Written like the previous MSS Not dated Probably the tenth century A H

## H L No 2628

### No 2824

Fol 226 lines 25 size 8 × 6 6 × 4

## Al-Majmû'ah

A copy of a *majmu'ah* consisting of 18 independent works of varying sizes on different subjects by different authors Written in different hands

Fol 1-63<sup>b</sup>

### I

## شرح الورقات

## Sharh al-Waraqât

A copy of a gloss on *Al waraqat* (الورقات) a work on *Uṣul al fiqh* (أصول الفقه) of Imam al Haramain Abd almalik bin Abdallah bin Yusuf al juwaini ash Shafi 1 (d 478/1085 see Lib Cat X 493) and its commentary by Jalaladdin Muhammad bin Ahmad al Mahalli ash Shafi 1 (d 1st Muharram 864/28 10 1459 see Lib Cat XLIII 11 1419) The present gloss treats both of the original work of al Juwaini and the commentary of al Mahalli thereon explaining and elucidating the difficult passages of both

By Shihabaddin Ahmad bin Muhammad bin Qasim al Ibadî al Qahrî ash Shafi 1 شهاب الدين أحمد بن محمد بن قاسم العبادي القاهري الشافعي a prominent shafi 1 scholar of Egypt who flourished in the latter half of the tenth century A H He studied under the prominent scholars of Egypt and wrote useful works His death took place at Medina in 994/1586 while returning from Mecca after performing the pilgrimage For some details of his life and works see Sarkis 207 8 Brock II 320 and Suppl

## Beginning

الحمد لله رب العالمين و الصلاة و السلام على سيد الديدن . . . و بعد  
 فيقول العدد الفقير . . . الحمد بن فاسم العنادى . . . هذا شرح لطه . . .  
 للوفاء و شرحاً للعلامة الكلال المحلى يستحسنه الداطرون . . . لخصه من  
 شرحى الكدير عليهما . . . . . قال المصنف ، و السارح رحمه الله تعالى  
 بسم الله الرحمن الرحيم الى نكل اسم من اسماء الداب الاعلى الموصوفه ، بكمال  
 الادعام الح \*

It appears from the above that the present author wrote another detailed gloss upon the above-mentioned text of al-Juwainî and the commentary of al-'Ibâdî and that the present gloss is only an abridgement of the former See also Haj Kh , VI, 433, where the two glosses (commentaries) of the present author have been referred to as commentaries upon the original work of al-Juwainî only, which is not correct See the beginning quoted above and Berlin, 463-465, where both the commentaries of al-'Ibâdî have been noticed with full details about the contents thereof

The only other known copy is noticed in Berlin, 4365

Written in Naskh Not dated Probably the twelfth century A H  
 The cover contains signatures of previous owners of the MS , the earliest of which is dated 1194 A H A fly-leaf in the beginning also bears similar signatures, all of them belonging to the thirteenth century A H

Fol 64<sup>a</sup>-74<sup>a</sup>

## II

شرح ابيات ، الدماء

## Sharḥ Abyât Ad-Dimâ'

A copy of a very rare commentary upon *Abyât ad-Dimâ'* ( ابيات الدماء , Manzûmat ad-Dimâ', Dimâ' al-Hajj wa al-I'timad و ماء الحج ، ص ١٢٠ ، و الايتام ، cf Brock , Suppl , II, 255) a versified treatise on Fiqh of Sharafaddîn Ismâ'il bin 'Alî bin Abî Bakr bin 'Abdallâh al-muqrî (d 837/1433, see Lib Cat , XXIX, II, 1869) It deals with the sacrifices of animal's mask in the course of al-Hajj ( الحج ) and al-'Umrah ( العمرة )

By 'Abdalmalik bin Jamâladdîn al-'Isâmî bin Sadraddîn bin 'Isâm al-Isfarâ'inî الاسفرائنى بن صدر الدين بن عمام ، عد الملك بن هـ ، ال الدين العصامى بن صدر الدين بن عمام الاسفرائنى بن عمام ، a scholar of considerable repute and encyclopaedic knowledge (d 1037/1627, see Lib Cat , XX, 2127)

## Beginning

بسم الله الرحمن الرحيم و به نستعين الحمد لله تعالى على حريل اوصاله  
 و بعد فهذا تعلق لطيه ، على ابيات الدماء نظم السنج . . . . . شرح ، الدين

اسماعيل بن المعري عمدة الله برحمة  
 اوسام اربعة بدليل الاسعواء السرعى و هو معددا و الحذر قوله دماو حح  
 و الدما جمع دم الح \*

The original text is written in red

The present commentary was completed on the night of Monday 19th Du l Hijjah 1026/8 12 1617 as appears from the concluding note of the commentator which runs as follows (fol 74\*)

قال السارح قد تم تأليف هذا السرح بعد العشاء الآخرة من ليلة الاثنين  
 ناسع عسردى الحكة الحرام من السنة السادسة والعشرين بعد الالف \*

Only two commentaries of *Abyat ad Dima* have been mentioned in Brock loc cit The present commentary does not seem to have been recorded

Written in scholarly Naskh Not dated Probably twelfth century A H See No 2824/V below

Scribe احمد بن عبد الله بن حمد

Neither in Haj Kh nor in Broel

The cover bears miscellaneous quotations It also bears a signature of some previous owners of the MS dated 1232 A H

The book contains many pages which are charred

Fol 74<sup>b</sup> bears miscellaneous extracts dealing with some points of Fiqh

Fol 75<sup>a</sup>-77<sup>a</sup>

### III

#### رساله اهل مكة

#### Risâlat Ahl Makkah

A rare copy of a short treatise on Fiqh dealing with some points relating to the pilgrimage and the sacrifice of animals It was written for the citizen of Mecca when some difference arose between the jurists of the place

By Taqiaddin Ali bin Abdalkafi as Subki النقي الكافي  
 السكى the famous Shafi i scholar of the eighth century A H (d 756/1355  
 see for details Lib Cat XIII 907 and Broel Suppl II 102 3)

Beginning

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله و صحبه وسلم  
 قال شيخ الاسلام النقي السكى هذه رساله الى اهل مكة شرفها  
 الله تعالى لما حصل لعلمائها من الاختلاف فى الاوقاف اذا وصل الى مكة فعلى  
 اشهر الحج معتمرا ثم من مكة أو بمنع هل يجب عليه دم أم لا الحج الحج





A great number of students studied under him also prominent among them being Abu Alwī Muhammad bin Abī Bakr bin Aḥmad ash Shillī al Hadramī (d 1093/1682 see Lib Cat XII 660) Abdallah bin Muhammad Tahir Aḥmad al Bajālī Aḥmad Baqushair (d Thursday 17th Rabī II 1075/27 10 1664 see *Khulasat al Asar* I 251 2) Hasan bin Alī al Ujaimī (d 1113/1702 Brock II 392 and Suppl. cf also Lib Cat X 579 where no exact date is given) and others. He wrote many works on different subjects of which the following have been mentioned by his pupil Ash Shillī al Hadramī (d 1093/1682) in *Uqud al jawahir wa ad Durar* fol 194\*

- (١) روع الرصاع على مناسك الانصاع \*
- (٢) كافي المحتاج لقراء من المنهاج \*
- (٣) فتح القاصي بعلم الغراس \*
- (٤) قوة على الرأى في فنى الحساب و القرائن \*
- (٥) المدلل في القرائن \*
- (٦) اللمعة المكنية شرح اللمعة القدسية لابن الهائم \*
- (٧) القول الواضحة الصريحة في كون العبرة قبل النعمان \*
- (٨) رساله في اللمعة \*
- (٩) شرح اتياب العلال السوطي التي اولها يندع الفرع في اللمعة \*
- (١٠) فتح الوهاب شرح نزهة الاحداث \*
- (١١) اللمعة الحجازية في الاعمال الحسابية \*
- (١٢) تحرير المقال في قول ابن المحدثي في السرب اسكال \*
- (١٣) الدر النصد في ملحد القرائن من اللمعة \*
- (١٤) المواعظ السنية في علم الحبر و المقالة \*
- (١٥) شرح التاسمينة في الحبر و المقالة \*
- (١٦) رساله في احكام الدين الساكنة و التدوين \*
- (١٧) ومله المنددي شرح نظم در المهددي \*
- (١٨) الانياب في مسوعات الابداء \*
- (١٩) شرح الانياب \*
- (٢٠) الانصار النفس لكتاب من ادريس \*

Besides the above mentioned works our author composed like his Shaikh Abdalmalik al Isami (d 1037/1627 see No 2824/II above) two commentaries (detailed and concise) upon *Abyat ad Dima* of al Muqri (d 837/1433 see No 2824/II above) as appears from the following statement of ash Shillī al Hadramī (cf *Uqud al jawahir* loc cit)

و مذهبها شرحان على اتياب ابن المعري في دماء الحبح يسمى كفاية  
المحتاج شرح دماء ابن المعري في المعتمد والحاج و صدر يسمى عكالة  
المحتاج \*

The present MS does not bear sufficient data to determine whether the present commentary is the detailed one or the concise one. His death took place in 1072/1661-2. For other details and a full account of his life and works, see 'Uqûd al-jawâhir, fol 193<sup>a</sup>-195<sup>a</sup>.

No other copy seems to have been recorded. Written in scholarly Naskh with occasional marginal notes. Dated Wednesday 24th Sha'bân, 1126/25-8-1714. The colophon of the scribe, who does not reveal his name, reads thus (fol 119<sup>a</sup>)

و قد وقع الفراغ من كتابة هذا يوم الأربعاء يوم اربعه و عشرين شهر  
سبعين سنة ١١٢٦ سنة و عشرين بعد المائة و الالف من الهجرة النبوية .... \*

The present commentary was completed on 2nd Du'l Hijjah, 1071/19-7-1661 (e.g. only one year before the death of the author) as appears from the following passage at the end (fol 119<sup>a</sup>)

قال تلميذ مولاه العاصم الشيخ محمد ادريس قال مولاه مولانا و سيدنا  
... .. الشيخ على بن ابي بكر الجمال الانصاري .. .. تم تسويد ثابتي  
الحج الحرام احد شهور سنة ١٠٧١ من الهجرة النبوية الحج \*

The present MS was transcribed from a copy of the work, written by the above mentioned ash-Shaikh Idri's, a pupil of the author, dated Wednesday, 18th Du'l Qa'dah, 1075/24-5-1665 (e.g. four years after the death of the author), as appears from the following concluding remarks of the scribe (fol 119<sup>a</sup>)

و كتبه هذه النسخة من نسخة بخط تلميذه الشيخ ادريس المذكور قال  
في آخرها و كان الفراغ من صرح الأربعاء ثامن شهر من شهر القعدة على يد العدد  
العقير ادريس بن احمد ادريس السامعي .... كذا رايته في آخر نسخة بخطه \*

The cover and the concluding folio contain some biographical notes on the author (of the present commentary) in a later hand. However, they are entirely based on 'Uqu'd al-jawâhir of ash-Shillî

Fol 119<sup>b</sup>-120<sup>a</sup> bear miscellaneous extracts

Fol 120<sup>b</sup>-123<sup>b</sup>

# V

المقدمة في صلاة الظهر بعد الجمعة

## Al-Muqaddimah fî Ṣalât Az-ẓuhr Ba'd Al-jumu'ah

A correct and rare copy of a short work on Fiqh, dealing with the validity of *Ṣalât az-ẓuhr* (صلاة الظهر) after *Ṣalât al-jumu'ah* (صلاة الجمعة)

or otherwise The author deals with the subject according to the ṣhafi school of law It is based upon the sayings of the eminent ṣhafi jurists

By Nuraddin Abn d Diya Alī bin Alī ash Shābramālīsī نورالدین ابوالصلاء الشبرامليسي a prominent ṣhafi scholar of the eleventh century A H (d 18th Shawmal 1087/25 12 1676 see for details Lib Cat XV 1024)

Beginning

الحمد لله رب العالمين و اصل الصلاة و اشرف التسليم على سددنا  
اما بعد بعد قال السني الولي ابو الصا السدرا ملسي على المعروف  
بالح العلي قد وقع النكاح من بعض اهل العصر عن حكم صلوة الطهر  
بعد الجمعة فكتب حكم ذلك كما ترى فقول بغير ذلك ان يقال هو مبدى  
على حوار بعدد الح و عدمه الخ \*

The work was dictated by the author and arranged in book form with the assistance of some scholars (بعض العلماء) as appears from the following concluding remark of the compiler who seems to be a pupil of the author (fol 123<sup>b</sup>)

هذا اخر ما املاه شيخنا ابو الصا نور المله و الدين على السدرا ملسي  
و كان ذلك الاملاء بمعاريه بعض الفصل [ء] باحصار المواد و اسماع العبارات  
و حسن الخ من ما بقرا \*

The above mentioned observations are quoted from a copy which was completed on Monday 2nd Safar 1088/26 3 1677 as is evident from the following colophon (fol 123<sup>b</sup>)

بعل ذلك من حظ كانه ابو [sic] الطب السريدي و ذلك انه و ابو  
العراق منه يوم الاثنين تاني صفر من سنة ١٠٨٨ و الحمد لله اولا و اخر الخ \*

A copy of the work has been noticed in Berlin 3813 but the beginning and the end thereof do not agree with those of the present copy

Written in scholarly Naskh

Dated Friday the first day of Ramadan 1125/11 9 1713

The colophon of the scribe reads thus

و كان العراق من كانه هذه الرسالة السريدي طهر الجمعة اول يوم من شهر  
رمضان من سنة ١١٢٥ على يد القدر احمد بن عبيد الله بن حمد  
عمر الله لهم \*

Scribe احمد بن عبيد الله بن حمد

Fol 124<sup>a</sup> bears answers to miscellaneous questions put to the author

Fol 124<sup>b</sup>-127<sup>b</sup>

## VI

الاسعاء ، ككفة ، الخال عن توريش ، بنى العمة  
و ابن الخالة مع الخال

**Al-Is'âf bi kashf al-khal 'an Taurîṣ Banî al-'Ammat  
wa Ibn al-khalat ma' al-khâl**

A rare copy of a short work dealing with a particular case of Law of Inheritance. It was composed in criticism of Ibn Hajar al-Haṣamî (d 974/1567), who says that *Banû al-'Ammah* (بنو العمة, the sons of aunt) and *Ibn al-Khâlah* (ابن الخال, the son of mother's sister) are entitled to get their shares with the *khâl* (الخالة, the mother's brother). The author of the present work asserts that *Banû al-'Ammah* and *Ibn al-Khâlah* are not entitled to get anything in the presence of the deceased's *khâl*. They will be *mahjûb* (precluded from inheriting) by *khâl*. The question is dealt with mainly according to the Shâfi'î school of law and is based upon the prominent works of Shâfi'î jurists.

Beginning (fol 124<sup>b</sup>-125<sup>a</sup>)

الحمد لله السادي الى الحق و الصواب الدال على مداخل الهدى باوضح بيان و اوضح خطاب .. .. و بعد فقد سئل العلامة الاوحد . . . . .  
الشيخ احمد بن حنبل اليتيمى ثم المكي . . . . . عن شخص مات و خلفه ،  
بنى عمة و خالا و ابن خالة و فلما توريش ، دوى الارحام فمن الوارث من هؤلاء  
فاحاب بقوله لدنى العمة الثلثان و الثلث ، الآخر بين الخال و ابن الخالة  
. . . . . ثم وقع السؤال عما احاب به العلامة المذكور . . . . . فاستخرت الله  
سديكاه و تعالى . . . . . و سميت الاسعاء ، ككفة ، الخال عن توريش ،  
بنى العمة و ابن الخال مع الخال الخ \*

The MS ends with the following passage (fol 127<sup>b</sup>)

بم رايه ، بعض اهل العصر سئل عن الكوا الساس هل هو صحيح  
موافق لما عليه اهل التعديل . . . . . فاحاب بانه حلال ، المقول و هو  
اصوب . . . . . و هذا آخر ما اردناه من المقال و اردناه من الاسعاء ،  
ككفة . . . . . \*

The MS does not bear any clue as to the authorship. The work does not seem to have been recorded in any catalogue.

Written in scholarly Naskh upon creamy paper. Dated 15th Du'l Qa'dah, 1125/22-11-1713

The colophon of the scribe reads as follows (fol 127<sup>b</sup>)

و كان الغراع من كتابه هذه الرسالة خامس عشر دى الفعدة سنة ١١٢٥  
على يد الاول كندر الخطانا  
احمد بن عبد الله بن حمد  
عمر الله لهم \*

Scribe احمد بن عبد الله بن حمد

Neither in Haj Kh nor in Brock

Fol 128<sup>a</sup> contains miscellaneous extracts

Fol 128<sup>b</sup>-142<sup>a</sup>

## VII

احونه عن اسئلہ

Ajwibat<sup>un</sup> 'an As'ilat<sup>in</sup>

A very rare and valuable copy of a useful work consisting of informative answers to questions relating to miscellaneous points of Fiqh. It contains in all thirty one questions and answers. The questions were addressed to the author from *Hadramaut* (South Arabia) in 1036 A H about a year before his death and the answers recorded in the present MS are only the first drafts except the answer to the first question (see the beginning quoted below). They mainly relate to the difficult or doubtful passages occurring in authoritative works of *Shafi'i* jurists.

Beginning

بسم الله الرحمن الرحيم الحمد لله رب العالمين و بعد بعد وردت  
في كراسه من جهة حصر موت على سندنا السند عمر بن عبد الرحمن  
في عام ١ و ثلاثين بعد الالف عدة اسئلہ فاحترمه الله بعد ان  
على بعضها احونه هذه لكن من غير تحرير ولا من لما عدا حوات السؤال  
الاول فليحضر الاحد بشي من تلك الاحونه لما عسى ان يكون من  
سدى العلم الخ \*

After the introduction of the compiler the work proper opens thus

بسم الله الرحمن الرحيم الحمد لله رب العالمين و الصلوة و السلام الامان  
الاكمل و بعد وهذه احونه عن اسئلہ وردت من بعض فصول حصر  
موت احدصربها لفظ السؤال و احدصرب في حواته على اول محوري  
\* ~ الملال \*

The first question begins thus (fol 128<sup>b</sup>).

الاول قال شيخ الاسلام ابن حجر في التحفة في شرح قول المتن و اكمله  
ارالة القدر قال المصنف ، و يمدحى ان يتفطن من يعتسل من نكح الربى لدوقه  
وهى انه . . . . الح \*

The answer to the above opens as follows (fol 128<sup>b</sup>)

الاجواب اعلم وقلاء ، الله . . . ان العقير لم يرل متسكلاً لما وقع في هذه  
الدقيقة من اعتدار التردد ، الح \*

Author 'Umar bin 'Abdarrahîm al-Basrî al-Husainî ash-Shâfi'î al-Makkî  
مهر بن عبد الرحيم البصري الشافعي المكي, one of the most prominent  
shâfi'î scholars of the eleventh century A H He originally belonged to  
Basrah but later on settled at Mecca He attended the lectures of  
al-Imâm Shamsaddîn Muḥammad ar-Ramlî (d 1004 A H ), Shihâbaddîn  
Ahmad bin Qâsim al-'Ibâdî (d 994/1586, see No 2824/I above) and other  
learned men of the age Many other people also studied under him and  
made their mark in different branches of learning He wrote useful notes  
(حواشى) on *Tuhfat al-Muhtâj* (for which see Lib Cat , XIX, 1811 17, see also  
Sarkîs, 82) of Ibn Hajar al-Haṣṣamî (d 974/1567) These have been printed  
on the margin of *Tuhfah* (see Cairo edition, 4 volumes, 1282 A H , and Sarkîs,  
loc cit ) Brockelmann fails to take notice of these even in his 'Supplement'  
Similarly, he wrote a gloss on *Al-Bahjat al-Mardîyah* (a commentary upon  
*Al-Alfîyah* of Ibn Mâlik, for which see Lib Cat , XX, 2092) of as-Suyûtî (d  
911/1505, for a copy of the commentary see Lib Cat , XX, 2100-1, see also  
Sarkîs, 1076) Ash-Shillî, 'Uqûd al-jawâhir, fol 117<sup>b</sup>, also makes mention of  
his 'judicial decisions' in the following terms

وله فتاوى معدة

He was an erudite scholar as well as a great sûfi He wrote a treatise  
(رساله) in elucidation of the following verse of Ibn al-Farîd (d 632/1235,  
see Lib Cat , XXIII, 2527)

و ما الودى الا من تحله ، ادمعى و ما الدرق الا من تله ، رفوتى

which is full of mystic expressions and discussions and bears testimony to  
his deep knowledge of mysticism

The treatise has been quoted verbatim in 'Uqûd al-jawâhir, fol 118<sup>a</sup>-  
122<sup>a</sup>

He died at Mecca on Thursday, the 28th Rabî' II, 1037/27-12-1627 (cf  
'Uqûd al-jawâhir, fol 116<sup>b</sup>) Al-Muhîbbî mentions 'Thursday, the 18th or  
28th Rabî' II, 1037 A H ' as the alternative dates of the author's death  
and prefers the 18th in the following passage (*Khulasat al-Asar*, III, 212)

و كانه ، وفاته مع اذان الطهر يوم الخميس الثامن عشر و قيل الثامن  
العشرين من شهر ربيع الثانى سنة سبع و ثلاثين و اله ، و دون الح .

But the 18th Rabi II 1037 does not fall on Thursday It falls on Monday corresponding with the 17th December 1627 whereas the 28th Rabi II 1037 falls on Thursday Hence the statement of ash Shilli seems to be accurate For further details of the author's life and literary attainments see Uqud al jawahir wa ad Durar fol 116<sup>b</sup>-122<sup>b</sup> *Khulasat al Aṣḥar* vol III pp 210-12 *Sulafat al Aṣḥar* fol 55<sup>b</sup>-56<sup>a</sup>

No copy of the work seems to have been recorded

The colophon of the compiler who seems to be a pupil of the author and does not reveal his name reads as follows (fol 142<sup>a</sup>)

بسم الكلام هذا آخر ما رجمه \*  
 السيد عمر بن عبد الرحمن  
 الذي بعدة الله نرجو \*  
 \*

The present MS is very valuable as it was transcribed within two years from the death of the author as appears from the following marginal note in the same hand (fol 142 )

والله د الله بلغ ماله على امله \*  
 الطاهر و الامكن  
 سنة ١٠٣٩ \*

which goes to say that the present copy was collated carefully with the original in 1039 A H

Written in scholarly Naskh Not dated Apparently in or before 1039 A H

Neither in Haj Kh nor in Brock

Fol 142<sup>b</sup>-143<sup>a</sup>

### VIII

احونه عن اسئلته

### Ajwibatun 'an As'ilatih

A rare copy of a short and useful treatise consisting of answers to questions relating to miscellaneous points of Fiqh according to the Shafi school It contains in all twelve questions and answers

Beginning

بسم الله الرحمن الرحيم  
 هذه اسئلته سئل عنها العالم العامل  
 السني عبد الرحمن بن علي الكباري الشافعي رجع الله به وهي هذه ما مولكم  
 رضى الله عنكم في قول الفقهاء في باب صلاة الكسرة ذكره الصلاة علماء  
 في المعصرة ثم قالوا بعد ذلك  
 ان لم يحصر بعد الصلاة ومثل  
 الدرس ان يؤخر صلاة علماء الى ما بعد الدرس مع ان هذه صلاة علماء في المعصرة  
 هل بن العباس بن عباس  
 فاحاب بما صورته الحمد لله الهادي الى الصواب



الجواب كلامهم الثانى مقيد للاطلاق فى الاول لان دلائله ، ثم ، من فعله  
صلى الله عليه وسلم ولا تدأى الح \*

Author 'Abdariahmân bin 'Alî bin Mûsâ bin Khadîr al-Khîyârî ash-Shâfi'î, a prominent scholar of the eleventh century A H. He studied in Egypt under such eminent scholars of the place as Nûraddîn az-Zayyâdî (d. 5-3-1024/24-3-1615, *Khulâsat al-Asar*, III, 195-97), Abû Bakr ash-Shinwânî (d. Du'l Hîjjah, 1019/February, 1611, *Khulâsat al-Aṣar*, I, 79-81) and others. He subsequently became a lecturer at Al-Azhar University, where students flocked to his lectures and a large number of reputed scholars of whom Nûraddîn ash-Shabrâmallîsî (d. 1087/1676, *see* No 2824/V above) is the most prominent who studied under him. He subsequently emigrated to Medinah in the middle of Muḥarram, 1029/December, 1619, and settled there for the rest of his life, teaching and benefiting people by his profound and vast learning. His death took place on 22nd Rabî' II, 1056/28-5-1646. He was buried in al-Baqi'. For further particulars of his life *see* *Khulâsat al-Aṣar*, II, 367-68.

The present MS is very valuable, because it was transcribed during the lifetime of the author, as would appear from the sentence متع الله ايامى بحياته in the following colophon of the scribe (fol. 143<sup>a</sup>)

فعل من خطه من غير زيادة و لا نقصان بعد الله به و علومه و متع  
المسلمين بحياته \*

The following marginal note (fol. 143<sup>a</sup>)

بلغ مقابلة على خط المؤلف .

indicates that it was collated with the autograph of the author

The lower half of fol. 143<sup>a</sup> and fol. 143<sup>b</sup> bears another set of short questions and answers relating to miscellaneous points of Fiqh by the same author. It opens thus (fol. 143<sup>a</sup>)

بسم الله الرحمن الرحيم - ما قولكم رضى الله عنكم فى السلم هل يصح  
فى التخييس و الخط ، و الوحوش ام لا الجواب الحمد لله الهادى الى  
الرواب يقول كانه ، هذه الا حرو ، الفعير عدد الرحمن بن على الكندارى  
السافعى دريل حار الورى طيبة ... مكينا عن السوال المرسلة من ناحية  
السرق ..... . السلم فى التخييس و الخط ، لا يصح لعدم ادهمطة الح الح \*

The present portion was also transcribed from an autograph of the author during his lifetime, as appears from the following concluding remarks of the scribe (fol. 143<sup>b</sup>)

فعل من خط الشرح عدد الرحمن الخيارى بلا زيادة و لا نقصان . . . .  
فسح الله فى مدته مدة \*

The handwriting is identical with that of the rest of the MS  
Not dated Apparently before 1036 A.H  
Not in Brock

Fol 144<sup>a</sup>-147<sup>a</sup>

## IX

## المسائل الأربع

### Al-Masâ'il Al-Arbā'

A short work consisting of useful answers to four questions relating to theology. The questions were put to the author by the Batıniyah sect of Hamdan.

By Al Imam Abu Hamid Muhammad bin Muhammad al Gazzali  
(d 505/1111 see Lib Cat VIII 833)

## Beginning

والله رب العالمين والعاقبة للمتقين وبعد وهذا حواب المسائل  
الايح التي سألتها العاطفة بهمدان عن [81c] السبع الاحل امام الامم  
حامد م م م د العزالي الم \*

The four questions are as follows (cf fol 144<sup>a</sup> introduction)

- I - الآية الأولى أنس أهل الإسلام من على أن التاري حل ذكوة  
عنى عن كل سى عن مصباح الى سى مانم مع ذلك كلهم معترفين  
بانه كلف العباد العباداة واربها اله \*
- II - الآية الثانية ان لله تعالى كلف العباد الطاعة و بها هم عن  
اله من اطاع و نُاعف من عصى وهذا من لى حدا  
فى العقول اله \*
- III - الآية الثالثة ان الله تعالى كلف العباد الطاعة ليعفهم ما أنراه  
حل ذكوة عكران يعفهم بغير الا حتى احناج ان كاهم اله \*
- IV - الآية الرابعة الله تعالى لا تُسئل عما يفعل و هم يُسئلون وهذا  
باب من فى العقول هل يجوز ان امر حكيم بما من نخرج عن  
الحكمة اله \*

No other copy seems to have been recorded. A copy of a similar work has been referred to in Brock Suppl. I 747/23f with the description (Fragen Über Dogmatic und die Batinya Mauch 171 EF) but nothing could be said with certainty.

Written in Naskh    Dated Monday the 15th Sha ban 1126/16 8 1714

The colophon of the scribe reads thus (fol 147<sup>a</sup>).

تم جواب الاسئلة [sic] الاربعة . . . . . على يد العبد . . . . . احمد بن  
عدد العرب بن حسين العيساني الشافعي مدها و العادري طريفة يوم الاثنين يوم  
خمسة عشر من شعبان سنة ١٢٩ ستة و عشرون بعد المائة و الاله . عمر الله  
الكانه . . .

Scribe احمد بن عبد العزيز بن حسين العيساني الشافعي القادري  
Not in Haj Kh

Some folios are misplaced It should be arranged as follows 144,  
145, 148 (146), 149 (147)

The margin of fol 144<sup>a</sup> contains the following note

عوض بن محمد . . .

indicating that the MS was once in possession of one 'Iwad bin Muḥammad Fādī

Fol 147<sup>b</sup>-150<sup>a</sup>

## X

### رسالة في اطراف البهائم المأكولة

### Risâlat fî Aṭrâf Al-Bahâ'im al-mâkûlah

A short work discussing the validity of selling or purchasing the extremities of the bodies of the animals, such as the foot, the head, etc, taken forcibly by officials from the *madbâh* (slaughter-house) The author is of opinion that it is improper to purchase articles taken forcibly (عسفاً), if the purchaser has knowledge of the price The work is based on the sayings and decisions (فتاوى) of the Shâfi'i jurists of the tenth and the eleventh centuries A H

Beginning

الحمد لله الذي اظهر الحق و اياناه و اخفا الباطل المرفوع . و هدم بنيانه .  
. . . . . و بعد فقول شرف الدين بن شريح الاسلام زكريا الانصاري . . . . . فقد عرض  
على سوال يتعلق باطراف البهائم المأكولة اله \*

The question proper runs as follows (fol 148<sup>a</sup>)

ما تقول السادة العلماء . . . . . في الاكارع و الرؤس . . . . . الذي توحد من  
المدح بالعموم . . . . . و لم تسمح انفسهم بدلائل . . . . . هل يحكر شراؤها للعالم  
بها . . . اله \*

The author, who speaks of himself as 'Sharafaddîn bin Shaikh al-Islâm Zakarîyâ' (شرف الدين بن شريح الاسلام زكريا), seems to be the great-grandson of

Shaykh al Islam Zamaddin Abu yahya Zakariya bin Muhammad al Ansari ash Shafi'i (d. Dul Hijjah 926/Nov Dec 1520 or 3 12 916/3 3 1511 see Lib Cat VIII 921 Brock II 99 and Suppl) as appears from the following passage in the text (fol 147<sup>b</sup>)

ان بعد الاحماع على علمه و علاقه  
سدى و حدى جمال الدين نو هو ابو المحاسن ولد سنة الاسلام لصله الح \*

The exact dates and further details of his life are not available. However it is evident from the following colophon of the scribe that he was a scholar of the twelfth century A H (fol 150<sup>a</sup>)

قال شيخنا المؤلف حفظه الله ومع العراع من هذه الرساله فلوله  
الاحد يوم السادس عشر من رمضان سنة ١١٢٧ دفع الله بها الح \*

Written (carelessly) in Nasta'liq. Not dated. The above quoted colophon and the words حفظه الله and شيخنا therein suggest that it was transcribed by some pupil of the author during his lifetime and after 1127 A H.

Some folios are misplaced. It should be arranged as follows 149<sup>b</sup> (147) 146 (148) 147 (149) 150

Fol 150<sup>b</sup> is blank. Fol 151<sup>a</sup> contains two miscellaneous verses and the signature of Iwad bin Muhammad Fadl a native of Shabam (Hadramaut South Arabia) and a previous owner of the MS. The signature is dated 1232 A H.

Not in Brock.

Fol 151<sup>b</sup>-150<sup>b</sup>

## XI

توضيح الالفاظ فى الحقه و نظيرتها

### Taudih al-Abyat fi al-Jumu'at wa Nazirataihâ

A commentary upon a short metrical work on *Salat al jumu'ah* (the weekly prayer of Friday) discussing whether it is valid to hold the congregation in more than one place in a town. It also deals with some points of the laws of inheritance (الارث) and marriage (الزواج). The commentary explains the difficult points and amplifies the abridged parts of the text. The treatment of the subject is mainly according to the Shafi'i school. Famous Shafi'i scholars have been referred to very frequently.

Beginning

بسم الله الرحمن الرحيم الحمد لله رب العالمين و بعدا وهذا  
توضيح الالفاظ فى الكمع و نظيرتها بدين محكمها و مرادها  
قال و لعله بعد اذ اعطى او حطا

الحمد لله و صلى ربنا على النبي المصطفى نبينا  
افتتح المصنف ، كلامه بالحمد لمعنيين الح :

The work proper opens thus (fol 152<sup>a</sup>)

و بعد والجمعة ان تعدد في بلد بعد عسرون  
خمسة احوال لها فالاول ان يعلم السائق بم يدهل  
اصل و بعد كلمه يوتى بها للافعال من اسلوب الى آخر الح :

Neither the author nor the commentator is known. The authorities referred to in the commentary belong mostly to the seventh and the eighth centuries. Hence, we may conclude that the commentator flourished not earlier than the ninth century A H. Similarly, the colophon of the scribe (see below) suggests that he must have died in or before the beginning of the eleventh century. But as regards the author of the original we are not in a position to make any suggestion, as the MS does not provide any clue.

The original text and the commentary both appear to be very rare. No copy of them seems to have been recorded.

Written in ordinary Naskh. Dated Tuesday, the 22nd Sha'bân, 1038/7-4-1629.

The colophon of the scribe reads as follows (fol 155<sup>b</sup>)

وقع الفراغ من نسخة هذا التوضيح صخرة يوم الثلاثاء الداني و العشرون [sic]  
من شعبان سنة ١٠٣٨ على يد القدر الى الله محمد بن صخر عمر الله له  
و لوالديه . . . \*

Scribe محمد بن صخر

The following note on the margin (fol 155<sup>b</sup>) in the same hand indicates that the MS was collated thrice with the autograph of the author.

بلغ مقابلة بالثلاثة على نسخة المصنف ، بحسن ، الطاقة و الامكان \*

Neither in Haj Kh nor in Brock

Fol 156<sup>a</sup> contains miscellaneous important notes, extracts and signatures of some previous owners of the MS.

Fol 156<sup>b</sup>-163<sup>b</sup>

## XII

شرح دعاء الصباح

### Sharḥ Du'â' Aṣ-Ṣabâḥ

A commentary upon *Du'â' as-Sabâḥ*, which is generally attributed to 'Alî bin Abî Tâlib (d. 40/669), the Fourth Caliph. The present commentary

deals mostly with the difficult passages of the text explaining their meaning For various copies of the text see Lib Cat XXIV 2769/3 XXV 2798/3 and 2799/7 see also Buhār II 81/1 and Ind Off 371/4 where the text is noticed under title *Du'a Sabah* (دعاء صباح) In the main body of the present MS no title is given The cover bears the following note in the same hand (fol 156<sup>a</sup>)

هذه سرّ رسالة الكور المعظم الود الكريم \*

It might have been derived from the similar passage occurring in the opening remarks of the commentator (cf below)

#### Beginning

بسمك يا من بده معاليد الامر و احاط علمه بما يحفى الصدر  
و بعد وعد اسل الى نعص الا عزة ادام الله عمره  
هذا الكور المعظم و الود الكريم الذى هو مفاتيح الرزق و الحكمة و مصباح  
اليمس و السعادات لا سرّ لهم معانده و انعم مددنه فسرعن بده  
على العجل و الارتكال \*

The commentary proper opens thus

بسم الله الرحمن الرحيم الى ايندا [sic] ما تاسمه الكورم انه  
رحمن الدنيا و رحمن الآخرة اللهم كلمه اللهم فى اعلمها يا الله حذف حرف  
الداء كما هو شائع الخ \*

It comes to an end with the following passage (fol 163<sup>b</sup>)

ولا تردى من سنّى مواهيك حاندا ولا تكلمنى مردودا  
من مواهيك القبة يا كرم يا الهى يا عرب  
يا من هو مخصوص بالعزة العاهة برحو فصلك فى الدنيا و الآخرة \*

The commentator is not known The MS bears no clue either to the title or to the author

No other copy seems to have been recorded

Written in ordinary Naskh Dated 1st Du l Hijrah 1054/19 I 1645

The colophon of the scribe reads thus (fol 163<sup>b</sup>)

بم هذا الدعاء العظيم بعون الملك العلم فى عزة سهر دو [sic] الحكة  
سنة ١٠٥٤ على يد القبر يوسف بن احمد بن س \*

Scribe يوسف بن احمد بن حسن

Neither in Haj Kh nor in Brock

Fol 164<sup>a</sup>-169<sup>a</sup>

## XIII

منتخب من حاشية نوابغ الكلم

**Muntakhab min Hâshîyat Nawâbiġ al-kalim**

A copy of an abridgement of an anonymous gloss upon *Nawâbiġ al-kalim* (نوابغ الكلم), the well-known work of Abu'l Qâsim Mahmûd bin 'Umar az-Zamakhsharî (d 9th Du'l Hijjah, 538/14-6-1144, see Lib Cat, XVIII, 1339). The work has been commented upon extensively. For copies of the text and some of its commentaries see Berlin, 8673-8677, see also Haj Rh, VI, 384-85, Sarkîs, Brock, I, 292/XV, and Suppl.

## Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد و اله الطاهرين  
و بعد وهذه دودة اتخذتها من حاشية نوابغ الكلم قال الشيخ رحمه الله تعالى  
اللهم ان مما مكتئب من الدعم السوانع الهام هذه الكلم الدوانع السوانع الواسعة  
من سدعة ١٠ عليه الدعمة اذا وسعة ١ و مده السانعة الدرع الواسعة اله \*

## End

الا ان وفاة الوفاة اشد على الحر من الوفاة اى اعلموا ان فوات اهل الوفاء  
و صناعهم اشد على الحر من هلكته و موته قال الشاعر يقولون ان الموت صعب  
كربة معارفه الاحباب و الله اصعب \*

The MS bears no title. Neither the author of the original gloss nor the compiler of the present abridgement is known.

Written in cursive Naskh. Dated Thursday, the 16th Rabi' I, 1032/9-1-1623.

The colophon of the scribe reads thus (fol 169<sup>a</sup>)

تمت . . . . . النسخة المباركة بحمد الله و مده بكرة الخميس سادس عشر شهر  
ربيع الاول احد شهر سنة ادمتين و دلائن و اله ١ على يد العدد الصعيه . . . . .  
عدد الرحمن بن عبد الله بن حسين بن احمد بن سليمان الشهير بالكديم  
كان الله له اله \*

Scribe عدد الرحمن بن عبد الله الشهير بالكديم

Fol 169<sup>a</sup> and fol 169<sup>b</sup> contain miscellaneous extracts and pieces of poetry.

Fol 170-194<sup>b</sup>

XIV

موصل درى الاسا الى دفع الاسى

## Mûsil Dawî al-Asâ ilâ Daf' al-Asâ

A very rare copy of a commentary upon *Daf' al Asa bi Adkar as Sabah wa al Masa* a rare work on prayer by ash Shâikh Ibrahim bin Hasan al Muftî al Hanafî al Ahṣa' السني ابراهيم بن حسن المعنى a noted scholar of the eleventh century A H (d 7th Shawwal 1048/12 1639 see No 2824/XV below) The work is included in the list of the author's compositions given by al Muḥibbî *Khulasat al Asar* 19) under the title *Daf' al Asa fi Adkar as Subh wa al Masa* دفع الاسى فى اذكار الصبح والمساء

But no copy of the original referred to above seems to be extant

The present commentary deals with the difficult words and passages in the text and explains them fully

By Muhammad bin Ali bin Muhammad bin Allan al Bukrî as Siddiq ash Shafi' a well known scholar of Mecca who flourished in the eleventh century A H (d Du l Hijrah 1057/Jan 1648) for further particulars of his life and works see Lib Cet XIII 932 *Khulasat al Asar* IV 184-89 Uqud al Jawahir wa ad Durar fol 168<sup>b</sup>-171<sup>a</sup>

Brock II 390 91 and Suppl He wrote more than sixty works on different subjects but only 15 have been mentioned in Brock Suppl II 533 34

Beginning (fol 170<sup>b</sup>-171<sup>a</sup>)

الحمد لله الذى افاض علينا هذه النعماء و افاض علينا هذه النعماء و افاض علينا هذه النعماء  
 و بعد فاعلم ان هذا الكتاب من كتب الادب و تصريفه فى الدارين انواع الادب  
 ما سئل فى جمعه حاشى نفعه من شرح دفع الاسى باذكار الصبح و المساء  
 من جامعته الذى جمع حواشيه صاحب العنص الكامل  
 السني ابراهيم بن حسن المعنى الحنفى و سمىه موصول  
 درى الاسى الى دفع الاسى \*

The commentary proper opens thus (fol 171<sup>a</sup>)

بسم الله الرحمن الرحيم الحمد لله الذى افاض علينا هذه النعماء و افاض علينا هذه النعماء و افاض علينا هذه النعماء  
 ما ابدى لنا الحمد لله الذى افاض علينا هذه النعماء و افاض علينا هذه النعماء و افاض علينا هذه النعماء  
 الحمد لله الذى افاض علينا هذه النعماء و افاض علينا هذه النعماء و افاض علينا هذه النعماء \*



The present MS is unfortunately somewhat incomplete towards the end It ends abruptly as follows (fol 194<sup>b</sup>)

و ادلاء المحسن الى بعد ان ذكر جملا من اعظم الاحسان و صط تعصيلها  
يطول حدا بل يعجز ..... فاكد ناسمة الكلمة و تصديرها نان و باللام  
في حذرها و اما اتى بدلاء مع ان الكلام ابتدائي لانه يدور عن المذكر مدرله  
المذكر اذا لاح من حاله ما يوهم دلاء و دلاء . . . ×

The commentary has not been mentioned among the commentator's compositions either 'in *Khulâsat al-Aṣar*, loc cit, or in 'Uqûd al-Jawâhir, loc cit

No other copy seems to have been recorded

Written in good scholarly Naskh, the original text being in red Not dated Probably eleventh century A H

Not in Brock

The cover bears a lengthy note in the same hand, consisting of the names of the titles and authors of both the text and the commentary in an ornate style Further, the scribe in the following passage says that he completed the transcription at at-Tawilah (الطويلة), a prominent place in Qatar (قطر), cf Yâqût, *Mu'jam al-Buldân*, IV, 135) in Eastern Arabia, and that his name is recorded at the end of the MS (which is missing)

.... و دلاء نعلم العقير المذكور و هو في آخرها اسم مسطور . . .  
و قد تم في المكان المعروف بدلة الطويلة ام فرى السيد ، القطريه حمادا الله تعالى  
و اهلها .. . . . ×

The cover also contains some extracts and signatures of some previous owners of the MS

Fol. 195-203<sup>a</sup>

## XV

وظيفة الناساء المعلمة لاوراد الشيخ مبارء بن سلمه

### Wazîfat An-Nasik Al-Mu'allamah li Aurâd ash-Shaikh Mubârak bin Salmah

A rare and valuable copy of a work on prayer, consisting of different kinds of prayers (as اوراد , احزاب , etc ) for different purposes and occasions, as practised and prescribed by ash-Shaikh Mubârak bin Salmah al-Qaisî

By Ash-Shaikh Ibrâhîm bin Hasan al-Muftî al-Hanafî al-Ahsâ'î الشيخ ابراهيم بن حسن المعنى الحنفى الاھلى , a prominent scholar of Eastern Arabia The author, after studying at his native place, travelled to Mecca and studied under 'Abdarrahmân bin 'Îsâ al-Murshidî (killed in the night of Friday, the 11th Du'l Hijjah, 1037/1-8-1628, see *Khulâsat al-Aṣar*,

II 376 cf also Lib Cat XX 2136 where a slight inaccuracy has occurred in giving the corresponding date) the foremost traditionist of the metropolis at that time. The said al Murshidi bestowed upon our author a very appreciating *Ijazah* (وكتب له اجازة حائلة اسار منها الى مكانه في العلوم الخ) cf *Khulasah* I 19) He took instructions in mysticism from Tajaddin an Naqshbandi al Hindi (d Wednesday the 18th Jumada I 1040/26 8 1640 *Khulasah* I 370) when the latter happened to visit al Isha. He wrote many works only three of which have been mentioned in *Khulasah* loc cit. He died at his native place on 7th Shawwal 1048/12 1639. For further details see *Khulasat al Asar* I 18 19.

Beginning (fol 190<sup>b</sup>-196)

الحمد لله الذي جعل ذكره سببا لخلود القلوب  
و بعد بعد حرب عاده  
كدر من مسامح الطوبى ان توطعوا على المرددين  
سببا من الاراد  
والاحراب من صلاه وذكرو دعاء  
كان الذي وطعه سببنا بالقدسه  
السنه مذكور من سلمه القدسي  
ولم يعنى مشانكنا الاولون بجمعها  
في النصف الا ان سببنا في العلم والطريق سببنا واحي  
السنه مذكور من الملا على الواسط  
خرج من ذلك المهم  
ولم يسدوف التمتع فانه ان امتد في هذه الارواح  
ما وصل اليه  
علمي وبلغه منه وتقول  
مما يند سببنا السنه من طاف الله ايا  
طلع الفكر واستعمل شيئا مما ورد في هذا الوقت عن النبي المصطفى صلى  
سنة الفكر ان نقرأ بعدها قوله تعالى و ان الله حين يمسون الخ \*

In the above quoted introduction the compiler says that his immediate *Shaykh* ash Shaikh Muhammad bin al Mulla Ali al Wa'iz was the first person to collect the *Wafai* of ash Shaikh Mubarak but he did not make it comprehensive. Hence he compiled the present work.

In the following colophon (fol 203<sup>a</sup>)

بحر تمامها في اخر ساعه من يوم الاربعاء الثاني من شهر جمادى  
الاول [sic] سنة سبع و اربعين بعد الالف من الهجرة النبويه \*

the author says that he completed the present work on Wednesday the 2nd Jumada I 1047/13 9 1637

No other copy seems to have been recorded

Written in ordinary Naskh Dated 27th Jumada I 1048/26 9 1638  
A note by the scribe on the cover reads thus

كانه اول العبد [sic] الله و ارحمهم الى حمه عدد الرحمه كانه [sic]  
ان المرحوم المدرر بعمدة الله تعالى بالرحمة و الرضوان السنه انراهم من  
حسن المرحوم \*

Scribe عدد الرحيم بن ابراهيم بن ~ س

It appears from the above that the present MS was transcribed by a son of the compiler and during his lifetime a little before his death. Hence it is much valuable. But the addition of the words المرحوم المورث , by the scribe with the compiler's name, contradicts the above conclusion. It means that the compiler died before 27th Jumâdâ I, 1048, and we cannot reject Khulâsat al-Asar's statement that he died in Shawwâl, 1048 (cf loc cit), merely on this ground.

The cover contains signatures and seals of some previous owners of the MS. One of the seals seems to bear the inscription of the name of عدد الرحيم بن ابراهيم بن ~ س

Fol 203<sup>a</sup> (in the margin) contains also a prayer

Fol 203<sup>b</sup> bears an incomplete prayer

Not in Brock

Fol 204 215<sup>b</sup>

## XVI

### شرح القصيدة الخمرية الميمية

### Sharḥ Al-Qaṣîdat Al-Khamrîyat Al-mîmîyah

A very rare commentary upon the famous *mîmîyah* (the Qasîdah ending with the letter 'mîm' م) of Ibn al-Fârîd (d. 632/1235, see for a copy of his *diwân* and other details, Lib. Cat., XXIII, 2527, and Sarkîs, 201), which opens as follows

شربنا على ذكر الحديـة ، مدامة سكرنا بها من فدل ان يخلق الكرم

It consists in all of 33 verses (cf Lib. MS., No 2527/H. L. 1761, Haj. Kh., IV, 536-37, mentions 32 verses only), ending with the following line

على نفسه فليدأ من صاع حمرة و لاس له فيها دمـد و لا سهم

Beginning

الحمد لله الذي هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله .....  
 اما بعد فقول العدد العقبر .... محمد بن ناصر عمر الله له ..... لما كان ...  
 القصيدة الخمرية المسنونة الى الشيخ العارو ، بالله عمر بن محمد السهير  
 تاج العارص .... و قد شرحها الامام .. داؤد القدرى ... رحمه الله شرحاً  
 بدلى فيه جهدة ... لكنه لم يتعرض فيه للاعراب ..... فكتبت هذا  
 الشرح مستعيناً بالله و قدرته .... فكأن ..... هذا الشرح ممزوجاً بالصدقة  
 مرجح الماء بالعسل الح \*  
 محمد بن ناصر

Commentator Muḥammad bin Nâsir al-Muftî ash-Shâfi'î محمد بن ناصر الشافعى  
 Reference books (available here) do not provide us with any

account of his life and works. However it is certain that he flourished between the eighth and the eleventh centuries A H as he refers to Da'ud bin Mahmud al Qaysari (d 751/1350 see Lib Cat XIII 876 Brock II 231 and Suppl) as deceased (e.g. رحمه الله cf beginning quoted above) and the present MS is dated 1058 A H (see colophon quoted below).

The present commentary gives an explanation and a grammatical analysis of passages in the text and in giving the gist of the meaning it often relies upon al Qaysari's commentary.

The commentary proper opens thus (fol 254<sup>b</sup>)

شربنا الشرب من الماء وهو بالفتح مصدر  
 مصدر المتكلم ومعناه عذرة إشارة إلى أنه لم يعقد به وحده دل شاركة معه عذرة  
 على أنه أحسنه كقولنا تعالى أنى المال على حده  
 ذكر مكر على والحق والمكدر يعلى شربنا الخ \*

No other copy seems to have been recorded. Hence it seems to be very rare. Both Haj Kh loc cit and Brock (II 262 and Suppl) fail to take notice of it. For other various commentaries upon the text (e.g. *munayyah* of Ibn al Farid) see Haj Kh and Brock loc cit.

Written in cursive Naskh. Dated Friday the 6th Shawwal 1058/13 10 1648.

The colophon of the scribe reads thus (fol 215<sup>b</sup>)

وكل العزاع من ١ ٢ [sic] المفاخرة بعد صلاة الجمعة سادس [sic]  
 من شهر سوال سنة ثمانه [sic] خمسين بعد الألف على يد العبد المذنب  
 على بن اسماعيل عفر الله له ولوالديه \*

Scribe على بن اسماعيل

Neither in Haj Kh nor in Brock.

Fol 216 bears an important discussion on a point of Fiqh.

The cover contains the signature of Iwad bin Muhammad bin Fadl an inhabitant of Shibam a place in Yemen (cf Yaqut III 245-250) dated 1222 A H.

Fol 216<sup>b</sup>-223<sup>a</sup>

## XVII

شرح مناجات السادى

### Sharh Munâjât Ash-Shâdî

A very rare copy of a commentary on the *munajat* (مناجاة) (for a copy of which see Berlin 3904 and Brock Suppl II 145) of Shaikh Tajaddin Abu'l Fadl Ahmad bin Muhammad bin Abdallâh bin Ataallah al Iskandari ash Shadî (شيخ تاج الدين ابو الفضل احمد بن محمد بن عبد الكرم بن اشادى السادى) a prominent sufi scholar of his age (d 16th Jumadî II 709/21 11 1309 see Lib Cat XIII 899 Brock II 117 and Suppl).

By Aḥmad bin Aḥmad bin Muḥammad bin 'Īsā bin Zarrūq al-Burnusī al-Fāsī (d Safar, 899/ Nov , 1493, see Lib Cat , XXIV, 2715, for a comprehensive bibliography of the same see Brock , Suppl , II, 360-61)

### Beginning

بسم الله الرحمن الرحيم - و به دستعين فال رضى الله عنه فى مداحاته  
امواله و قد صمدنا ما فى هذا الكتاب . . . . . و قد اتبنا بها  
مسدوكة مع يدل على معادها التزاما لقادون التاليف ، وليذكرها من ارادها مجردة  
من غيرها بعد تحقيق معادها فايلا الى انا العبد فى عداى اذ ليس وجوده  
مضى و لا دوامه لى و لا بقاؤه من عدى فكه ، لا اكون فعيرا فى فعري  
الذى ترجع اليه احوالى و هو عاية امري الح \*

The commentary has not been mentioned in Brock

No other copy seems to have been recorded

The title is deduced from the following note in the same hand at the top of fol 216<sup>b</sup>

هذه مداحات [sic] الكامل . . . . السنج الامام تاج الدين ابو العصل  
احمد بن محمد بن عبد الكريم بن عطاء الله الخراسى الاسكندرى المالكى  
السادلى المتوفى بالقاهرة سنة تسع و سعمائة و شرهما للشيخ العالم المحقق  
سيدى احمد رزق المعربى رحمه الله \*

Written in scholarly Naskh, the text being underlined in red ink

Not dated Probably the eleventh century A H

Fol 223 bears miscellaneous quotations

Neither in Haj Kh nor in Brock

The MS also contains signatures of some previous owners thereof (fol 216<sup>b</sup>, 223<sup>a</sup>)

Fol 224 226<sup>b</sup>

## XVIII

دعاء يوم عرفة

### Du'â' Yaum 'Arafah

A prayer, beginning as follows

اسأل الله يا ربى و معدودى اسألى باسملى الاعظم العظم الاكبر  
الذى من دعائى به احتنه الح \*

The compiler is not known

Written in scholarly Naskh Not dated Probably eleventh century

A H

# VOLUME XXVII

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